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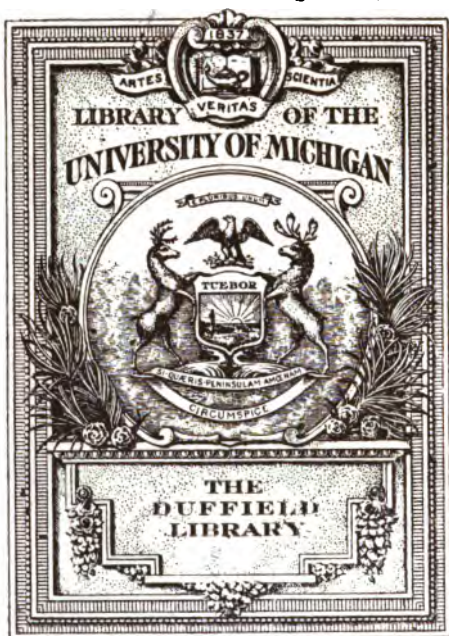
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THE GIFT OF
THE TAPPAN PRESBY-
TERIAN ASSOCIATION

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THE

Use of REASON

Recovered by the DATA in

CHRISTIANITY.

PART II.

Whereby we know the State we are in.
That there are *Aleim*.
What they have done for us.
The State they offer us.
The Terms for which they offer it.
So have Evidence to reason upon, and may make
a reasonable Choice.

Taken from the original Manuscript of the late

JOHN HUTCHINSON, Esq;

VOL. IX:



L O N D O N:

Printed for J. HODGES, at the *Looking-Glass*, over-
against St. *Magnus's* Church on *London-Bridge*.

MDCCLXIX.

THE ALPINE CLUB

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(3.)

TO MY READERS.

MY Labours without the assistance of others must have been lost, and many have been kept from reading upon Pretence that the Adversaries would confute the Undertaking; you have gained the Reputation of being able to trust your Senses, judge upon Evidence and not pin your Faith upon the Sleeves of others; and you have the Pleasure to see the Adversaries shew their utmost Malice to the Christian System by offering the Usage of the Language and the Constructions of its malignant Enemies the apostate Jews*: and the Usage of the

* They are not so fair to tell the World that this is the Language of Apostates, but call it one of the Oriental Languages, Chaldee or Syrian, and that they learned it when Captives there; we know from Scripture those Nations were Heathen, and are certain it was, after the Confusion of Tongues (though we have neither their Letters nor a Line of it preserved) adapted to the Names of the Objects of Worship, to their Manner of Worship, to their Observations upon the Heavens &c. whether they learned some of the Words of the Natives, or begun to frame Words to their

the Language and the Constructions of the *Ma-*
bometans, against the Evidence in the Old Tes-

new Scheme there, *Buxt. fil. dissert. de Ling. Heb. post con-*
fusionem Thes. 41. *Abarbanal* says, *Jeremiah* writ the 11th
Verse of his 10th Chapter in *Chaldee*, that they might shew
it to the *Chaldeans*; where *אלהיא* and *שמיא* are plural
(*אלהיא* even in the LXX and all the rest; and *שמיא* some-
times singular and sometimes plural as they please) and not
as the Apostates would have them to be, singular. The Dogs
have pointed this as if *Chaldee* had been pointed, and dif-
ferent from their pointing in *Hebrew*. And we see by the
Writings of the Apostates, which they say were written about
the time of *Christ*, and the Senses they have since given us
of them, that they could not possibly be used in those Senses
by Heathens who had at first a Trinity, nor indeed have
they any Relation to their Sentiments of Things, but in re-
ality were forged and adapted to the Sentiments of the several
Sects they had among them, (a Scheme more diabolical than
that of the Heathen Religion) to oppose every Article of
Christianity: and though the Discourse between *Christ* and
his Disciples and these Apostates about the Old Testament,
about his Doctrine, and all their Transactions were mostly
spoken in the Language they then spoke, till the Gift of
Tongues, yet we have not a Line of it writ by any Christian
or Father preserved by which we might know the Sense the
Words had; and the Holy Ghost hath put an indelible Mark
of Infamy upon that Language and preferred the Greek, a
Heathen Language to write Accounts of what was transacted
and spoken in it; because there was much writ in Greek,
and little, if any but a few of their false Constructions, in
that; and because after 30 or 40 Years they were to be Va-
gabonds; and that was never to be a Language upon any Part
of the Earth; and so, because, if the New Testament had
been writ in that Language, Christians would have been left
to the Mercy of those Vagabonds for their constructions of
it: and there lyes such a Curse upon them and this Language
that never any thing was writ in it since, but false Con-
structions of the Scriptures and Stories, which they call
Traditions in opposition to Christianity, to form Heresies
or &c.

tament,

tament, * and to produce a Book in Evidence with Rules taken from these Apostates, one of which

* I have writ more than is sufficient about the Language of the Apostates and Mahometans in the new *Account of the Confusion of Tongues*, and elsewhere, but as some may see this, who have not seen that, I shall epitomise it here.

They call the Book and Language of the Mahometans, an Oriental Language and Arabick. There was a mixt People, called *Arabians*, who strolled in Wilderesses, who we find by Scripture were Heathens. What Language they spoke after the loss of Hebrew by the Confusion of Tongues, whether one or many or which, none has shewed; nor is it proved that they had either Letters or Writing among them. About 1100 Years ago, when the Apostate Jews set up *Mahomet* for their Messiah, he and they made use of these Banditti, who had always been vagabond Robbers and Plunderers, to overrun and subject the neighbouring Nations to him; and about 100 Years after his Death, the Jews and Hereticks formed a set of Letters and forged an Account of him and a Law in Words of many Languages, (which no Man can prove ever to have been spoken by any one People upon Earth, nor so much as a Sentence of it,) adapted to the Scheme which their false Prophet and they set up, and forced their Subjects to swallow, stuffed with the Tenets of the Apostates, and all the Heresies then in the East; which Language could not be taken from Heathens, for if it had, it would have had Words adapted to their Gods, their Services, &c. as the Greek and other Languages had; but many of the Words appear to be Words used for the Heresies of the Apostates, and were theirs; and as it never will, so it never has been spoken by any People upon Earth, but only taught in their Schools and used in their forged Law, as 'tis here; and cited by the Opposers of Christianity; they and our Translators use what Senses they please; none can contradict them. All their human Writings are writ in this Character, and they have taken Words out of all the vast Numbers of various Languages subjected to Mahometism; and they give various Constructions to every Word, and call that Jumble also Arabick, which is endless and senseless,

which makes the several Words in dispute plural, which alone destroys their whole Scheme, and to expose their Ignorance of the Scriptures, and even the Weakness of their Parts in demanding Demonstration of Things which were in the Scriptures, and which they could not see; of which, if any one had been demonstrated, they would be demolished: which one of you has demonstrated; and you see that they have no authentick Evidence to produce, that they were driven to the Necessity of making the Subject, as far as they could, ridiculous; by comparing the Scripture to the stupid Stuff (which the School-masters for want of understanding better, exercise the poor Boys in) the Classics and the Rules of such pedantick Creatures; and filled it up with more stupid Banter than that of Water-men, nay even of Billingsgate.

I have seized all this Sort of Trumpery, taken it out of the Hands of the Adversary, and made all that is of any Use in it serviceable to the Cause of Christianity, and quitted you of the Trouble of studying it.

Make the Laity understand the Difference between the Evidence for and the Authority of the Books of the Bible, and the Benefits they offer, and that of this Trumpery.

Mark those who have propagated these Things: Bargain with your Hearers that they

less, nothing to the Purpose, so not worth mentioning: and these are the Tools with which they would overturn and confound the Scriptures.

do

do not carry their Resentment too far, that they do not demolish the Tombs of those who first introduced them into this Church, that they do not mob or stone those who continue it, and you may be sure they will soon have few Followers.

I desire you not to trust me in any Point, but desire you only to study the Original Scriptures. If any Hints, I have given you, be right, pursue them, take the Benefit: I have now given you some Hints about Christianity, which I told you were not then touched, increase in the Knowledge of the Scriptures, possess yourselves of that Weapon, with which one may drive a thousand, and ten put ten thousand to flight.

If one untaught, and mostly employed in other Business, has been able to turn the Scales, what may not such Numbers of you, as are in already, and whose only Business it is, with the joint Assistance of some Layman of the greatest Parts, be able to do?

Consider the State you were in before you had these Hints to shake off the Fetters of the Apostates &c. Treat those who are willing to come in and capable of being informed, with the utmost Affection and Tenderness. Use the Artillery put into your Hands against the obstinate Blasphemers of our Saviour and the Ridiculers of the Benefits of Christianity, of whatever Order, Rank or Age they be; and inculcate the several Articles into the Laity of all Ranks, according to their Degrees of Capacity.

capacity. By this Means the Scriptures will soon appear publickly to be the only System to acquire Happiness by here and hereafter; and all other Schemes to be stupid Forgeries and Nonsense: The Schools and Universities will soon be tired and ashamed of Classicks and such Trumpery; and if it be not now, (very soon it will be) a Question, who licens'd Bishops, who pretend to be Christians, and have their secular Estates for being so, to license Masters of Schools, &c. to instruct Youth in the Knowledge of the Heathen Gods, their Religion, &c.

The Arabick Men may go and teach the Turkish Children the Alcoran; The Jews and Mahometans will be ashamed of their Traditions. The Fooleries in Popery will be laugh'd out of the World. All the Succedaneums for supplying the Want of understanding the Scriptures, the spirit of Enthusiasm, Man's Righteousness, &c. will no more be heard of. The Sectaries will not be able to shew their Faces, or give the Church any farther trouble; and the Knowledge of the Christian System and its Benefits will extend themselves whither your Brethren used to propagate that stupid, poisonous Stuff, they call Christianity. That Spirit of Covetousness which encouraged some to project under Pretence of the Publick Good, and others to part with their Money and be chowfed of it, will cease, and People will have other Views. Such as now rob &c. and are hanged

or

or transported, will dread a future State and keep within Bounds, if not hope for a State of Happiness and turn good Christians. You will become a Terror to those who lately exposed their own and your Order. The Gentry, nay Commonalty will reverence and love you, and not grudge to pay what is settled for your Support. The Qualifications for Men in Orders, in Offices, and in every Station, will be which are most learned and the best Christians. The stupid Stuff they have called Philosophy, as it begun and is built upon Non-entities will end so, and let all built upon it, drop down with it, into their infinite Vacuum, and fall with their infinite Imaginations, Unnaturals, Non-entities and Nonsense.

THE

*IT is proper to inform the Reader that the
Notes in Italicks are the Editor's, and some
few Insertions in the Text, where it was thought
Perspicuity required them; which may be known
by their being in a different Character.*

THE
SECOND PART
OF THE
USE of REASON recovered
BY THE
DATA in CHRISTIANITY.

I have from Scripture proved the Being of the Essence and the three Persons in it, and in general the Powers and Benignity in them; and *I have proved the Being of the Archtype*, the Substance of the *Names*, and the three Modes of Existence by which they are denominated; and in general the Mechanical Powers in them. I have shewed the State Mankind was in at first; and the State they were in by their Fall. I am next in Duty and Gratitude bound

bound to shew what the eternal Three under the Denomination of Aleim have done to retrieve Men from the State they had fallen into ; and what State they have put those into who are willing to acknowledge their Condition and to accept of their Interposition ; and this, as the Rest by proper Types, as Water, Creatures, Blood, Perfumes, &c. and at last by real Completion, in the Body and Blood of Christ ; by comparing the Ideas taken from the material Types with the Actions performed by Jehovah incarnate upon the Soul and Body of Man.

In the first Part I intended to have taken Things in their Order ; but I was called upon and forced to publish so much of what concerned the Sacrament of the Lord's Supper from p. 294. to the End, to demolish the Attempts which had been made to make that Sacrament of no Effect, by shewing its true Intent, and hinted that many Things were to be done by Christ before he could qualify Man to take the Benefit of that Sacrament, which may be put to their proper Places in the next Edition.

As Baptism naturally precedes that Sacrament, and as the Part which Christ was to perform for Man to qualify him to eat that Supper effectually is nearly related to or of the same Species with Baptism, I shall treat of them together.

As many Ceremonies were performed by the Believing Jews which are not renewed or reinforced

forced by the written Law ; I suppose Baptism by Water was one of them, notwithstanding that Circumcision appears to be the Ceremony of Institution into that Church, because typical Purification was the Qualification to admit Men to enter the Courts, Sacrifice, &c. and though the first be not mentioned ; as (when any of them were polluted) the Form of cleansing them is renewed, I take it for granted from Hints that the first was practised before they could enter, &c. as II. lii. 15. *He shall sprinkle many Nations.* lix. 5. *That which is sprinkled breaketh out into a Viper.* Ezek. xvi. 4. Speaking of the Jewish Church, the Spouse, at her first Formation, *Thy Navel was not cut.* (Quer. if alluding to Circumcision) *neither was thou washed in Water to supple thee : thou was not salted at all,* thou hadst no Faith nor Hope ; *nor swaddled at all,* alluding to the Garments of Christ's Righteousness, &c. which form us into his Image and hide our Nakedness. ver. 9. *Then washed I thee with Water : yea I thoroughly washed away thy Bloods* (from Father and Mother) *from thee.* xxxvi. 25. *Then will I sprinkle clean Water upon you, and you shall be clean from all your Filthiness ; and from all your Idols will I cleanse you.* The Jews confess that when they initiated Profelytes of the Gentiles, they baptised them.

So, though Sprinkling with Blood be renewed, I think it was not mentioned before.

Here

Here is likewise a Hint of Salt being concerned in the Affair of Washing or Purifying, of which presently. Heb. ix. 13. *For if—the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the Purifying of the Flesh; So* 1 Cor. x. 1. *Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea; and were all baptised unto Moses (who was Vice-Aleim) in the Cloud and in the Sea. So if you had believed Moses, ye would have believed me.*

Whether the Jews performed any Form of Initiation in their Passage or not, the last and this refer to a Form of Initiation.

And from the Practice of the Gentiles who went off at *Babel*, Ash. *Sperlingii de baptismo veterum Ethnicorum*, has produced sufficient Evidence to prove that they practised Baptism in all its Branches throughout the World, upon Gods, Men, Temples, Sacrifices, &c.

So *John Baptist* a Priest of the Jews says, John i. 33. *He that sent me to baptise with Water,* but says nothing that it was new, or that the Form or Substance of Water was instituted then; and Christ put the Question, Mat. xxi. 25. *The Baptism of John, whence was it? From Heaven, or of Men?* Indeed he preached Repentance, this referred to the Water, which issued out of Christ's Side to cleanse. Salt was the instrument of Purification in Water: Fixed Salt of the Herb—mixed with Oil, called *Sope*, in Water, cleanses

for things most effectually; so Salts boiled with Water, called Lixivium, by Friction in Water divide and separate the adherent unclean Parts from the Body or Garment, so purify.

When any of them became unclean by the Plague of Leprosy, living Water was one of the Ingredients.

The use of Water with animal fixed Salt was renewed Numb. viii. 7. before the Institution for the Levites, before they sacrificed, *sprinkle the Water* חֲסִמַּת of Purification. * xix. 3. The red Heifer was to be carried without the Camp, and to be killed. and v. 5, 6. her Skin, Flesh, Blood, Dung, and Cedar-wood and Hyssop and Scarlet were to be burnt. v. 9. the Ashes of the Heifer were to be gathered and laid up, ——— לְמִי נִדָּה חֲסִמַּת חַוָּה, for it is for a *Water to separate Sin*; the Species of Uncleaness and manner of using it follow. The Ashes were to be put to living Water, and a clean Person was to dip Hyssop in it, and sprinkle it upon the unclean Person, and he was to wash his Clothes and bath his Body in Water; Neglect was Death.

The Heathens not only used Water in their Purifications, but Sulphur, which is a Mixture of another Species of Oil, and another Species of Salt; how they used it, I remember not: They say the Smoke of it is now used to take out the Foulness which makes white Silk, white

* חֲסִמַּת is Sin, and מִי חֲסִמַּת is Water to wash away Sin, expressed in short Sin-Water.

Hair, &c. turn Yellow, and so restore the Whiteness; and they say it will take out the Colour of a Flower, as a red Rose, and make it near white. They take out the ill Scent out of Vessels, and Casks by the Fume of Sulphur. *Classeni Theol. Gent. p. 45. Ovid Lib. 9. Met.*

“Thrice he purifies the old Man with Flame; thrice with Water; thrice with Sulphur.”

See *Martin. Lex. Sulfur p. 46.* — “Sprinkling with pious Dew, &c.”

47. “But first Lustration by Water of which *Virg. Æneid. 6.* —

————— *Then thrice with limpid Water*
*The Assembly from the fertile * Olive Bow sprinkles*
round

With Dewy Moisture purifies his Friends.

Trap.

Though Blood was not made the means of purifying from the Composition of its Parts, yet the other Types were framed to answer the Original, as far in Substance and in Nature as it was possible.

Every one knows the matter of Blood is chiefly composed of Salt, Oil and Water, and that while warm and before their Separation, it effectually cleanses every thing washed in it; and that the Gall which is separated out of it for — cleanses beyond any thing; that the Urine which is the Excrement of the Blood, which is called

* I should rather understand *Felicitas Olive* here, *happy-making Olive*, it being so in the Religious Sense.

Cham-

Chamber-lye is used constantly by poor People to this Day for that End; and that its (the Blood's) Excrement by the Pores is brackish; and only that which evaporates through the Lungs, and the Spittle of one in Health are pretty free from, especially fixed, Salt.

I think I may venture to affirm that besides the uses of Salt in the Stomach and Guts, no other Mixture could be circulated and carry supplies in it for every part of the Body and keep the Arteries, Veins and Passages and Ureters &c. clean, and so keep the Creature alive, be the Life of the Creature; so separate Nutriment for the Young in the Womb, out of the Breasts &c.

From the Reasons given by *Moses* in the Renewal or writing of the Law, that Blood was the Life of the Creature, and that the Blood of some clean perfect Creatures was instituted a Type to purify Men, to atone for their Sin &c. We are to observe in what State Man was, and how and whose Blood was to effect this. Man had polluted himself in Body, Blood, and Soul, and thereby was disqualified from enjoying the immediate Presence of the Aleim, (which was the End of his Life here, and in comparison is only called *Life*) so his Life was suspended by Death, till he should be purified in Body, Blood and Soul by his Surety; for if that had not been done, he had been eternally excluded from that Enjoyment which is Life, and doomed to that Exclusion and Torment which is really and truly his Death. As this could not be done by shed-

B

ding

ding the Blood of the Creature, and so by giving its Life for the Life of the polluted, of (*by*) sacrificing by Fire (with the Addition of Salt &c.) part of or all its Blood and Body, and so separating and carrying *them* up in the Air; all but the Salts added, the fixed Salts, and Parts of the Bones, called Ashes: (As the Heathen did their dead Bodies and kept their Ashes in Urns, whatever they meant by it; whether they did so with the Ashes of the Children they burnt to *Moloch*) it was to be done, though in a contrary Order (because the Beast could not undergo the Fire alive) suitable to it, and to Man now: The Types were Water, Blood, Fire; but to the real Sacrifice, Fire, Water, Blood, Life. (*a*) So of things taken in War, Num. xxxi. 23. *Every thing that may abide the Fire, he shall make it to go through the Fire, and it shall be clean: Nevertheless it shall be purified with the Water*

(*a*) As Man was polluted in Body, Blood and Soul, he was disqualified from enjoying the immediate Presence of the Aleim, till he should be purified in all three. But the Types could not do this. Water, Fire and Blood could but cleanse the outward Pollution, these could not reach the Soul: So Man's Life was to be suspended till he should be effectually cleansed; and Memorials were to be continually made of the Person who was to cleanse and of the Manner. But there is a Difference in the Order of applying to the three Cleansers, Fire, Water and Blood: In the Types, first Water, then Blood, then Fire; this was suitable to the Beasts who were constituted Types; because had they (as the original Sacrifice, Christ did,) endured the Fire first, that would have dissolved their Parts, and the Blood could not have been shed or &c.

of

of Separation : And all that abideth not the Fire, ye shall make go through the Water.

Hence the Typical Law of burning Sacrifices, thence the Practice of it through the World.

Hence the Law of adding Salt to the Sacrifice, Lev. ii. 13. *And every Oblation of thy Meat Offering shalt thou season (salt) with Salt ; neither shalt thou suffer Salt to be lacking to the Purifier of thy Aleim. Ezek. xliii. 24. And the Priests shall cast Salt upon them.* It is called Numb. xviii. 19. A Purifier מלח, and 2 Par. xiii. 15. — *The Kingdom to David and his Sons, a Purifier מלח.* So Mark ix. 49. *Every one shall be salted with Fire, and every Sacrifice shall be salted with Salt.*

It was to be done by Man's Surety, a Person of the Essence united with the Son of God, born holy, who performed all Righteousness, who had in him what a brute Creature could not have, what was typified by the Salt which was added to the Sacrifice, which engaged him (the Man) to do and suffer every thing he did and suffered ; and who was able, voluntarily, while alive, with his Body and Blood (though some of it was shed at his being nailed to the Cross) and by his Soul, to endure the Fire the Wrath of the Father, equal to that which all Mankind should have suffered for Sin ; and to give the Remainder of his precious Blood, his temporary Life, after it had suffered the Wrath which was of equal Value to the Lives of all Mankind, to redeem their forfeited Lives, and by that Water, which pre-

ceded the Blood, to purify us so far as to make us capable (as Water its Type did) to approach and partake of the rest ; and by that Blood, (which by the Assistance of Salt, had undergone the Wrath as well as the Body, and was purified from our Sins, which he had taken upon him, so was perfectly pure,) to sprinkle, to purify every one it touches, who has Salt in him ; which qualifies us (as sprinkling by the Type, *Blood* did) to partake of the Sacrifices by eating and drinking, of which in my last.

As Christ first underwent the Fire, the Wrath of the Father for all Men, and had in him what Salt added to the Type signified, we must state what Salt does to Bodies in the Fire.

As nothing stands the Force of strong Fire but Gold and Silver, the Emblems of Royalty, so the Royal Metals, they are given us as Examples of this Royal Purifier, (but as Gold is not easily purified in Fire, and cannot in Fire purify other Things, fixed Salt stands the Fire and purifies Gold and Silver from all base Metals) by shewing us how Salt with strong Fire acts upon them in Fusion. Fire purifies Gold by burning every thing out of it that will fly or reduce to Ashes. (Q. if Silver fly alone, or if Fire will separate it from Gold) The pure Fire by Glasses vitrifies Gold or burns it to Ashes, so that in that State it loses the Properties, but not an Atom of the Substance, and is by Fire to be returned to its Properties. The Motion of the Metal and Salt by Blast, by Fire below and Air above, makes
the

the Salt operate by Friction ; so Nitre and other Salts by the Action of Fire separate the lighter Parts from those of the Metal, make them fly or swim, and form them into Scoria or Dross, and leave the Metal pure, as hinted in the *Names and Attributes of the Trinity of the Gentiles*, p. 120, 125, 130. under the Name כרית so Jer. ii. 2. *for though thou wash thee with Nitre, and take thee much כרית Soap : thine Iniquity is marked before me, says Adoni Jehovah.* Mal. iii. 2. *But who may abide the Day of his coming ? and who shall stand when he appeareth ? for he is like a Refiner's Fire, and like Fullers כרית Soap. And he shall sit a Refiner, and Purifier of Silver : And he shall purify the Sons of Levi, and purge them as Gold and Silver.* So Christ, when he is refined from the Sins of the World, communicatively like Fire and Salt, Soap, &c. becomes the Refiner of others.

Upon cutting off the first Purifier, before the Law was written, in their Return from *Ægypt* Exod. xxiv. 5. they offered Burnt Offerings and Peace Offerings of Oxen, and sprinkled half the Blood upon the Altar ; and upon the People's Agreement to the Conditions v. 8. *Moses took the Blood and sprinkled it on the People, and said, behold the Blood of the Purifier, which Jehovah hath cut off with you upon all these Words.* Heb. ix. 19. *For when Moses had spoken every Precept to all the People, according to the Law, he took the Blood of Calves and of Goats, with Water and Scarlet-wool (Purple) and Hyssop*
B 3
and

and sprinkled both the Book and all the People, saying, &c. Moses used the two Types of Water and Blood, as Christ Joh. xix. 34. sent forth Water and Blood, so 1 Joh. v. 6. came by Water and Blood: so the People were baptized and effectually purified by the Types, on the Promise of such who could promise to do what was required.

By this sprinkling with Water and Blood, by Cedar-wood and Scarlet or Purple-wool, (perhaps the Emblems of a *King*) and Hyssop, which is said to purge, to purify, (perhaps, the Emblems of the Purifier) the Priest made them all, though uncircumcised, and some unable to speak, such as Infants, Deaf, Dumb, &c. clean and capable of taking what the *Aleim* had covenanted or promised to do for or give to them here and hereafter; though there were some Qualifications necessary in those who could, and when they could, qualify themselves: Lev. vii. 14.—*shall be the Priests that sprinkleth the Blood of the Peace Offerings.* So Heb. xi. 28. *Through Faith he kept the Passover, and the sprinkling of Blood, lest he that destroyed the First-born should touch them.* xii. 24. *But ye are come—to the Blood of sprinkling.* 1 Pet. i. 2. *Through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.* Heb. x. 22. *Having our Hearts sprinkled from an evil Conscience and our Bodies washed with pure Water.*

As one Part of Baptism is Purification, and as there are four Sorts of Baptism mentioned

1 *Joh.*

1 *Job. v. 6, 7, 8.* one by Water, one by Blood, one by the Influence of the Holy Spirit, and one by Fire; so we are baptized in the Name of the Father, Son and Holy Ghost, first by Water. And as Salt was added in the Types to Water, was in Blood, was added to Fire, and joined and contributed in separating extraneous impure Matter from the Subject to be purified, the next Enquiry is what was the Part of the Holy Ghost in Baptism of which no Type appears, except it be included in the Water; and what this Virtue was in the Man Christ, the real Sacrifice, which made the Fire take Effect; and what in a lesser Degree it is in Man, who is by some Act to take the Benefit of that Purification. It was in Christ; it was in some Degree in the Apostles, and every Christian is required to have it in himself: and this Virtue can lose its Effect in Man and become useless.

As Christ was baptized by Water to perform all Righteousness; but was baptized, so purified from our Sins really, by suffering the Wrath, by Fire in Sacrifice: and as his Prospect was of an infinitely higher Nature than ours, and as he had all Virtues in him to Perfection, the Salt in him is not described, except *Psa. xvi. 9.* cited *Acts ii. 26. my Flesh shall rest in Hope,* *Exod. xxx. 35.* Salt was to be added to the Perfumes, the Virtues of Christ, which the Aleim were to smell in the Tabernacle מוֹר but in general 'tis said *Heb. xii. 2. For the Joy that was set before him* (in the Psalms) *he endured the Cross and despised*

despised the Shame. Whether the Holy Ghost supported the Humanity of Christ, with what was signified by Salt, it is ascribed to Men Mat. v. 13. *Ye are the Salt of the Earth; but if the Salt have lost its Savour, wherewith shall it * be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of Men. Ye are the Light of the World.* This must be understood, Ye as my Representatives have in you, and have the Distribution of the Salt, Light, &c. Mark ix. 50. *Salt is good: but if Salt have lost its Saltiness, wherewith will you season it? have Salt in yourselves, and have Peace one with another.* Luke xiv. 34. *Salt is good, but if Salt have lost its Savour, wherewith shall it be seasoned? It is neither fit for the Land nor yet for the Dung-hill.* Col. iv. 6. *Let your Speech be always with Grace seasoned with Salt.* Acts x. 43. Jer. xxxi. 31, 34. Mic. vii. 18. *To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive Remission of Sins.* xv. 9. *The Holy Ghost—purifying their Hearts by Faith.* 1 Pet. i. 22. *Seeing you have purified your Souls in obeying the Truth through the Spirit—*1 Joh. iii. 3. *And every Man that hath this Hope in him, purifies himself, even as he (Christ) is pure.* 1 Tim. iv. 12. *Be an Example in Faith, in Purity.* 2 Cor. iii. 8. *How shall*

* It be salted. Impersonally, as it rains &c. if Salt lose its Virtue, what shall we season or salt with? or, what will there be to salt with? or is it, by what means will you restore the Virtue to it again? How shall it be made Salt again?

not

not the *Ministration of the Spirit* be rather glorious?—12. seeing then we (Apostles) have such Hope—Rom. viii. 24. For we are saved by Hope; but Hope that is seen is not Hope;—But if we hope for that we see not, then do we with Patience wait for it. Heb. xi. 1. Now Faith is the Substance (Ground or Confidence) of Things hoped for, the Evidence of Things not seen. Joh. iii. 16. For God so loved the World that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. Mat. ix. 22. Thy Faith has made thee whole. Acts iii. 16. And his Name, through Faith in his Name, hath made this Man strong. xiv. 9. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had Faith to be healed said—Stand up—so Heb. iv. 2. But the Word preached did not profit them, not being mixed with Faith in them that heard it, (because they were not united by Faith to it) Jam. ii. 7. Even so Faith, if it hath not Works, is dead being alone, *ibid.* ver. 26. as the Body without the Spirit (Breath) is dead, so Faith without Works is dead also. This is spoken in Cases where he who believes has Time to work, for the single Act of Faith qualifies instantaneously, as in the Case of the Thief upon the Cross. Luk. xix. 9. upon Zaccheus's Belief and Promise—Jesus said unto him, this Day is Salvation come unto this House. Prov. xi. 7. The Hope of unjust Men perisheth. Gal. v. 22. The Fruit of the Spirit is—Faith. These prove that the Salt to be added by the Priest to the
 Sacri-

Sacrifice was Hope ; that the Fire would not have purified the Manhood of Christ from the Sins laid upon his Head, if he had not had that or what was of the same Nature, though more excellent in him ; that he is only a Purifier with Salt and not without Salt, a Purifier of those who have Salt, Hope, that he cannot or will not heal a Disease, much less communicate Purification, except this Hope be in the Patient. (Therefore Num. xviii. 19. 2 Par. xiii. 5. כֶּרֶת מֶלַח must be a Purifier with Salt. Where there is no Sign, the Word must be tried through all the Cases, and taken in that Case which can only make it Sense and Truth, so a Priesthood of Faith, of Hope. While *Berith* was construed a Covenant it was impossible to find any Word for Salt which would hold throughout. *Amicitia Friendship* had fairest, but that cannot purify us because it is a Consequence of being purified. Others guessed Wisdom, because of the Direction, *let your Speech be seasoned with Salt*. But 'tis more difficult to determine what Wisdom means than Salt : when they supposed it mixed with the Flesh of the Sacrifice, as it cures Meat, they made it a *Symbol of Incorruption and Integrity*. As Salt makes the Flesh which the Fire has roasted, well tasted, grateful, palatable and wholsom to Men, they said it made the Sacrifice, as Meat, acceptable to God.) That to give this Hope is the Spirit's Part in Purification ; that we can do nothing on our Part but take this Hope, but when it is taken, it will direct
our

our Thoughts and Actions, (so though we only take the Qualification, the Operation is ascribed to us) and indeed so will Hope in being saved by the Law, by our own Righteousness &c. But those Hopes not only perish but are worse than Nothing, not fit for the Dunghill.

As the clean perfect Beast was washed, its Blood shed and its Body burnt with Fire, bore the Pollutions of the People, typically atoned for their Crimes &c. so Christ, though he was clean and innocent, bore all our Sins, and by enduring the Wrath of God, purified us by Fire; and shed the Water and Blood, his Life; redeemed our Lives and washes us by that Water and Blood.

As Adam our old Father had corrupted us, so Christ our new Father has purified us; so 1 Cor. xv. 22. *As in Adam all die, even so in Christ shall all be made alive.*

As Christ had performed all Sorts of Righteousness equal to the Obedience of all; as the Essence *had humbled himself even to the Death of the Cross*; as the Father had received Submission from him, which was equal to the Submission of all; as the Fire had punished Christ for our Sins to a Degree that was sufficient for the Sins of all, and was satisfied and extinct; as the Sword had killed the mortal Body by the Nails of the Cross; and by the Spear shed the Water about his Heart; and, as we say, his Heart's Blood, and so lost its Edge; and his Body arose clean, spiritual, a new Man, &c. so those who have
Hope

Hope in him (that which mixed with his Sufferings separates Sin from them) are not liable to eternal Death, or any other Punishment for Sin in Purgatory, or &c. So every Believer is salted, made to hope, by the Purification of Christ by Fire *.

As Baptism or Purification takes Effect by Hope, so hoping or trusting is put in the Case of *Moses*, (while perhaps there were no Ceremonies performed) for Baptism, or *vice ver-*

* *What is said here with Rom. xii. 1. Present your Bodies a living Sacrifice, Holy, (separated from Pollution) acceptable unto God, fully explains Mar. ix. 49. Every one shall be salted with Fire: and every Sacrifice (the Bodies of Christians) shall be salted with salt; purified by Fire, the Wrath which Christ suffered, and Salt, Hope; which is inspired into them by the Holy Spirit; so their Bodies a living Sacrifice, holy, acceptable to God. Rom. viii. 24. We are saved by Hope. 1 Cor. iii. 15. (considered fully in the Book below.) He shall be saved (rescued out of the Hands of the Adversary, or which is the same Thing, cleansed from his Sin) yet so as (his Faith was right though his Works did not stand the Test, and this (his Faith) was to entitle to Pardon of Sin but not to the Rewards of one who had built good Works upon a right Faith. And this so as means that he could not be saved otherwise than by Fire, and his Faith made amends for not undergoing that in his own Person, he shall be saved, yet so as by Fire — as Fire cleanses or refines Metals, so is the Believer cleansed by Fire: this he need not undergo in his own Person, because one underwent it for all, and Faith entitles every Man to the Benefit or Purity acquired by that fiery Trial; and then it is the same Thing as if he had undergone it himself; so that no Man can be saved i. e. cleansed but by Fire, or, otherwise than by Fire, which his Surety underwent: and the Effects of which Faith possesses him of. 1 Pet. i. 7. That the Trial of your Faith, (being much more precious than Gold that perisheth) though it be tried (the Trial being made) by Fire, might be found unto Praise &c.*

sa;

Ja; They believed in *Jehovah* and his Servant *Moses*; so they were baptized to, hoped or trusted in *Moses* who was *Vice-Aleim*. So the Law of *Jehovah* is mostly called the Law of *Moses*. 1 Cor. x. 2. *And were all baptized unto Moses in the Cloud and in the Sea*. So Baptism alludes to Water at the Flood, to the Red-Sea, and the Cloud. John iii. 5. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*. Except the Body of Wickedness, which is dissolved by Sin, as the Earth was by Water or Baptism, of which Water is the Emblem, and new formed by the Operation of the Holy Spirit, of which the Operation of the Spirit or the Air is the Emblem, the Man remains under the Curse as the old Earth was *; except the extravagant Lusts be dissolved as the extraordinary Abundance of the first Earth was, the Man cannot enter into the Kingdom of God.

The sanctified Water in Baptism destroys, drowns, and washes off the old Man which was unclean and dead in Sin; regenerates us, makes us of the clean Kind, capable of, and thereby puts us into a State of Life. See *Cramer of the Lord's Supper*.

* In Consequence of the Curse on the Earth, it was dissolved, so every Part of it washed by Water and made clean; then reformed or new made by the Spirit; so Man in Consequence of his Sin is under the Curse of Dissolution by Death, is washed clean by Water in Baptism, and new made by the Holy Spirit.

So 1 Pet. iii. 18. *That he [Christ] may offer us to God, being put to Death in the Flesh, but quickened by the Spirit; by which [Spirit] also he went and preached unto the Spirits [now] in * Prison, which sometime were disobedient, when*

* This Text among many others hath been a knotty one to the Commentators, and several strange Notions have been deduced from it, which are too well known to need repeating. Our Author by inserting now, The Spirits (now) in Prison, hath cleared the main Difficulty, but a word or two will make it plainer and more obvious; and indeed every Word in it deserves a particular Consideration. By which (Spirit) also he [Christ] went and preached unto the Spirits in Prison.

Christ went and preached.] 'Tis now past dispute that the whole Gospel was preached to the Fathers as well as to us, that the whole of Christianity was well known to, and believed by some (though renounced as now by others) from the Fall downwards, and consequently that there always hath been a Church of Believers, in which the Aleim acted each his æconomical Part in the Covenant. That by the Terms of the Covenant, the second Person had the Rule, and hath now, and why, would be too long to go about to prove here. Mr. H. and others have done it sufficiently. I shall cite one Text, John xvi. 13. When he the Spirit of Truth is come, he will guide you into all Truth: He shall not speak of himself; but whatsoever he shall hear that shall he speak: [All that was to be taught or made known, the whole of the Means and Method of Man's Recovery, Duty, Rewards, &c. were settled at the first making the Covenant, so no Room to make any Addition.] He shall receive of mine, all Things that the Father [the Essence Jehovah Aleim] has, are mine. As Christ had this Rule in some Sort before his Incarnation, this shews how he preached by the Spirit, i. e. the Holy Spirit. The Text adds *νομιμα*; proceeding, translated, went and preached. 'Tis well worth observing that there are different

*when once the long suffering of God waited in the Days of Noah, while the Ark was a pre-
paring,*

ferent Words used for the Procedure, or Coming-forth to administer, of the Son and Spirit before, and since the Completion of the Types, ἔρχομαι is used for their real coming out since or at the Completion of the Types, and προερχομαι before. John viii. 42. xvi. 28. Christ when on Earth says, εἰπάω ὡς τὸ ὄν, παρὰ τὸ ὄν, παρὰ τὸ παλιν, Speaking of the Holy Ghost's Procession or Coming-forth at Pentecost. John xv. 26. But when the Comforter ἔσθι shall come whom I will send. Here ἔρχομαι is applied to their Coming forth to perform the grand Parts they had undertaken : But as the Church was governed by the same Divine Persons before the Manifestation of Christ in the Flesh, though in a different Manner, the other Word is used, xv. 26. The Spirit of Truth who προερχεται. (not who bath, or did, or will, but who now proceeds, he was then performing his Part, which he is said to come forth to do, but his coming forth then was not in that Manner or to that Degree it was afterwards. Observe the Contradistinction the Words are used in. But when the Comforter ἔσθι is come, who προερχεται now proceeds. So in the Text before us, Christ's Procession to rule or administer in his Part before his Incarnation, by which (Spirit) προερχομαι proceeding he preached, &c. This shews the Words relate entirely to Administration, not to Manner of Existence. And that if they will prove from Scripture the Procession of the Holy Spirit, they may the Son's likewise. I don't know whether our Criticks in Greek, have observed the different Usage of the two Words, if not, I recommend it to their Consideration, and beg they would tell us the strict Meaning of them, and wherein they differ. It is a material Point if I take it right. But to proceed,

—The Spirits in Prison.) Several Questions arise here, *When did he preach? To whom, and where? If to Men, why is it said to the Spirits, and not to Men? And what*
is

paring, wherein few, that is, eight Souls, were saved by Water. The like Figure whereunto, Baptism

is this Prison? I think the Text determines evidently (as many allow) that it was before the Flood, after it was threatened, and before the Execution, because it is then they were disobedient, and we know that the Men of that Age were actually preached to by Noah, who was a Prophet, a Type of Christ, and assisted by the Holy Spirit. But why are they called Spirits and not Men? It was to Men he preached doubtless, and on Earth, but when the Apostle wrote, their Bodies were dead and rotten, and their Souls only existed, as to Life I mean and Sensation: And ~~never~~ Spirit, is a common Word for the Immortal Part of us. Num. xvi. 22. O Al, O Aleim, of the Spirits of all Flesh. 1 Cor. xii. 10. — To another discerning of Spirits, Seeing into the Souls or Minds of Men, which was one of the Gifts or Powers of the Holy Ghost given to the Apostles, &c. By the by, as Spirit is used for Power, not only the invisible Agent, but Action or Effect, we may explain 1 Cor. xiv. 32. The Spirits of the Prophets, (Powers communicated from the Spirit Jehovah, delegated to the Prophets) are subject to them. The Impulses upon their Minds, (for that is the direct Meaning of the Word רוּחַ or Spirit) do not force them to act, but it is at their Discretion to follow them, when most proper: So no necessity for two to speak together. Heb. xii. 9. We have had Fathers of our Flesh——We gave them Reverence, shall we not much rather be in Subjection to the Father of Spirits, the Creator and Former of our Souls? v. 23. which is the parallel of the Text, only speaking of those in the opposite Condition, Ye are come to the General Assembly and Church of the First Born, who are enrolled in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus; (here we see the Church consists of the Living and Dead) we know that the just at Death are carried into the Bosom of the Father of the Faithful—are with Christ, not their Bodies but Souls or Spirits, and being made perfect either is their having finish-
ed

Baptism doth now save us, (not (only) the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ. This needs no Explanation. The Unbelievers were destroyed by the Waters of the Flood, those who believed were saved in the Ark; so the carnal Man is drowned in Baptism not by the Ordinance of washing off the Filth of the Flesh, but by Salt, by Hope, which he calls *Interrogatio in Deum, The Answer of a good Conscience towards God.* So the Cloud was Darkness to, and the Red-Sea destroyed the Egyptians; and the Cloud was Light to, and the Red-Sea saved those who then trusted in Moses; so the Cloud, or he who was in it, from Time to Time destroyed the Unbelievers by Fire, Plague, or &c. and saved those who

ed their Course, or as Christ is said to be made perfect the third Day, i. e. raised from the Dead, the Apostle may mean those who rose with Christ, but either Way the Spirits means the Souls, of which some are in Paradise waiting the Revelation of the Day of Recompence, when their Joy shall be full. But the Spirits or Souls of bad Men are reserved in Chains of Darkness, (as St. Jude words it of the fallen Angels, and which the Apocrypha makes the Darkness in Egypt to be typical of, and says they were imprisoned in it) unto the Judgment of the Great Day, like Felons condemned but not sentenced, and kept in a Dungeon or close Confinement till the Sentence be pronounced and executed. The Spirits were in their Bodies when Christ by the Holy Spirit preached to them, but in Prison when the Apostle wrote. 1. Pet. iv. 6. For this Cause was the Gospel preached to them that are dead. Dead when the Apostle wrote, but alive when they were preached to.

believed or hoped in *Moses*, as the Ark preserved those who came into it for a Stock to people this Earth ; so Baptism preserves those who come into it from Time to Time, to people Heaven.

At the Flood the Waters mortified the Wicked, the Unbelievers, and preserved in the Ark the Believers, and so renewed the Race of Men ; so mortified those who were in, or who followed, the Flesh ; and quickened them who were in, or followed, the Holy Spirit : So even those who were saved according to the Opinions of the Flesh were dead, and alive by the Directions of the Spirit. Before a Man is baptized he is subject to eternal Death, to Hell and the Devil ; when he is baptized by one who has Right to administer it, he is not only washed from his Sins upon Condition he perseveres, but is initiated a Subject of Christ, and entitled to be a Subject in his Kingdom : So the Type (*saved*) from temporal Death at the Flood, and (*entitled*) Believers to live and enjoy what was intended for them, possessed by the few, eight, here and hereafter.

So the Israelites who followed *Moses* out of *Egypt*, and those who persevered were to be initiated by Circumcision ; were by the Sea and the Cloud baptized to *Moses*, the Vice-Aleim, from Slavery of *Pharoah*, to a Type of Heaven, and to worship the true *Aleim*, and to the Enjoyment hereafter ; and the unbelieving *Egyptians* were drowned, made dead in the Red-Sea ;
and

and the Unbelievers, who did not conform, were destroyed by him in the Cloud.

I am doubtful whether *John's* Baptism was an Initiation or a Renewal, a Purification as the Water with the Ashes of the Heifer was under the Law, preparatory, that they might enter the Courts, partake of the typical Sacrifices, &c. So *John's*, that they might come into the Society of the Preachers, be baptised by them, and partake of the Benefits of Christ's Sacrifice.

Though Christ's Command to baptise was sufficient to renew or institute Baptism by Water; and though it be said, (truly at that Time) *John. iv. 2. Jesus baptised not, but his Disciples.* Yet I think, the Apostle St. *John* who has omitted the Institution of the Lord's Supper in Chap. xiii. during that Supper shews the Institution of Baptism by Water, both in Form, and in the Declaration of its Effects by Christ's Actions and Words, and though he washed their Feet, and *Peter* would have had him washed his Hands and his Head, yet Christ's Answer shews that the Application to any Part was effectual.

Also I am doubtful whether the Ancients did not wash their Feet: Qu. The * Priests when

* *Exod. xxx. 19, 20. Aaron and his Sons shall wash their Hands and their Feet thereat*——when they come near to the Altar to minister, to burn Offering made by Fire unto the Lord. So shall they wash their Hands and their Feet that they die not: and it shall be a Statute for ever to them, to him and to his Seed throughout their Generations.

they went to sacrifice. Qu. The People—— so to Feasts. So when they were married or went in to their Wives. Ruth iii. 3. 2 Sam. xi. 8. alluded to Ps. lviii. 10. *He shall wash his Feet in the Blood of the Wicked*; the Destruction of the Jews before he went in to the Spouse. This Institution was with clear Water, not with the old Ceremony of Salt and Water which the *Romans* have taken up. Salt is necessary still to be added to the Water, but for such as are at Age and capable of having Salt, it is to be in the Persons not in the Water.

The Blood and Water, which was shed out of Christ's Body, returned to his Body before his Resurrection; as the Parts of other Men's Bodies are to be collected for theirs at the general Resurrection, and his Body, Blood, &c. were changed † and made immortal and glorious, and is now at the Right Hand of God.

† Changed—— not as to Substance, but the Manner of its Support: here the fleeting changeable Powers of the Air sustain the Body, by their Circumpressure hold together the Parts or Atoms of which it is composed; and it is by their Agency all the Functions of the Body are performed: Hereafter Jehovah will support us, in Him is no Variableness, nor Shadow of Turning; So the Parts or Atoms of which the Body is composed cannot then be disjoined or separated from each other, in other Words cannot corrupt or wear out; this will make it an incorruptible so immortal Body: as the Glory Jehovah is to be its Light, and with the Spirit Jehovah give it Life and support it in its Powers, that will make it a glorious and a spiritual Body: thus the corruptible mortal Body will be changed into an incorruptible, immortal, glorious and spiritual one.

Christ's

Christ's Sacrifice fulfilled so abolished all other Washings, Purifications, Sacrifices, Eating and Drinking or Partaking of them, and all other Species of Types: All the Things signified by Types are now spiritual; all the Representations by Hieroglyphicks are now real. The real Oil was put upon Christ, and is in Degree now put upon us: the Type is useless; the Salt was in Christ, and is now in us, and need not be mixed with Water; (Outram de Sacrif. p. 86. 245. Heathens used Salt) and Water was substituted (instead of Water and Salt, and of Water and Blood in the Types, and instead of the Water and Blood shed out of his Side) in Baptism outwardly; and in the Supper Bread [*was substituted*] instead of Part of the Flesh of the Sacrifices, and Bread in the Types; and Wine, instead of the Wine which was offered in the Types, and instead of his Body inwardly. Instead of the Oil put upon the Sacrifice, we have the Influence of the Holy Ghost. Christ by Water offers to cleanse us spiritually; we by the Assistance of the Holy Ghost are to mix it with Salt. He gives us by Bread and Wine, spiritual Nourishment and Strength; we are to eat and drink them, and as aforesaid, mix them with Salt.

The Devils never suspected, and no Man could ever have imagined, if it had not been revealed to the Fathers, that sacrificing of the Types with Salt, Hope, should be effectual to them; nay, except it had been revealed to the

Humanity of Christ, he could have hoped for nothing from suffering Punishment and Death; nor Man hoped for any Benefit by his suffering; and as it is not revealed that Man shall be pardoned for suffering in *Purgatory*, if there were any such Place; he cannot hope for any more Benefit (*from suffering there*) than he can hope for by being punished in Hell.

So Faith, which comes by hearing of Revelation, is paying Honour to God, acknowledging his Power and Veracity: It comes by Conviction, so Joh. xvii. 3. it is called Knowledge (to know) and is previous to Hope; The Devils believe and tremble, have no Room from Revelation for Hope, so have none; so none of that which Hope produceth, Charity.

Hope is Expectation of revealed Benefit from God; backward, to Pardon; forward, to Salvation; Faith entitles us, and Hope makes us strive to perform good Works to atquire a good Reward, a considerable Degree of Glory, Hope therefore is the Taste of Things hereafter, as the Relish of Meats which are agreeable to the Stomach and of good Digestion; so a selfish Virtue; but God loves Man, so that he loves him for loving himself, as he is God's Creature; much more when he is restored to his Image. This was the *מן*, the *מן*, the Similitude of him, Christ marked upon those who escaped at the Destruction of the Jews, predicted Ezek. ix. 4. so Antichrist Rev. xiii. gives his Mark.

We

We have much Noise about *Nature* and *Natural*. 'Tis surely natural for a Parent to love his Child, and for the Child to love the Father; and if the Child fall into ill Company, desert the Father, and be disinherited; it would be natural for the Child to love him who makes a Reconciliation for him, and reinstates him. Vid. prodigal Son. Before Baptism, we were the Children, had the Similitude of Satan, were Rebels: when we are regenerated, we are the Children of God, and can say to him as Gal. iv. 6. *Abba, Father*.

'Tis not natural for the Child of a rich Parent to earn or buy his Inheritance; but it is natural for a Father to give the most to him who loves and honours him most, or is most like himself.

I have asserted in *Hebrew Writing Perfect*, 120. that Faith doth greater Honour to the Aleim than any other Species of Service could do; and indeed it contains all Duty. He who as Gal. iii. 24. believes by the Promises and Types before Writing, or in the Hebrew before, or since Christ came believes that the Aleim exist with infinite Power, &c. that they have covenanted and condescended to take the Methods necessary from their Justice; that one of them hath put on Flesh and hath suffered the Wrath due to Men; hath redeemed him, &c. confesses that he was in a fallen State, could not redeem himself; that the Aleim are infinitely benign, and have shewed their

Love to him, and according to his Degree of Knowledge, and in Proportion to what is forgiven him, must have an Idea of the Difference between being eternally miserable or happy, and according to that and the Degree of his Faith will make Efforts to acknowledge the Benefits inwardly, and outwardly in the Methods prescribed on his Part. Hence all Man's Part is comprehended under Belief, Trust, Faith, and synonymous Words : Hence Faith is called Rom. xvi. 26. *Obedience* ; frequently Righteousness, Justification, Purification, Sanctification, the Commandment, the Work of God, that which makes God love, and reciprocally produces the Love of him in us ; In short all the Qualifications described in various Manners, which entitle him to Admission into this Kingdom here, and into that hereafter, (of which farther below.)

Faith is a Conviction from the State we see we are in, that we are not fit for the Society of those Persons of the Essence, who must be perfect, just, &c. (and from the Account we have in the Scriptures written by such as proved their Mission by Miracles &c.) not only how we come into that State, but that relying upon this Evidence [as Heb. xi. 1. *Now Faith is the Ground of Things hoped for, the Evidence of Things not seen* ; which is the Definition of Faith ;] the Proposal made by those Persons (which has been performed) is the only one that we can conceive, which is sufficient to
qualifie

qualifie us for it ; and that relying upon it and performing what is required on our Part is the only Method we can conceive by which we can have that Qualification.

Charity, Gratitude, is the highest Grace ; when real, operates in Love and in grateful Actions to God and Man.

These three are produced, as the Blade, Flower and Fruit ; * so sometimes one is named for two ; sometimes for all three ; and sometimes one may be without the other two, or two without the third. Luk. viii. 14. this Blade is sometimes choaked with Thorns and brings no Fruit to Perfection.

Works have no Share in the Salvation of Man ; neither a Man's own, nor those of any other mere Man. The Works of a knowing Man, may be a Proof to himself, and to God that his Hope is right, and efficient ; and that they are performed by the Product of that Hope, Charity.

No rational Man does any Act, or gives any thing, or willingly suffers any thing in Body or Estate, but either in Return, or with Expectation of a Return, or Reward ; so doing bodily Actions, or giving material Things with Design to benefit others, are Creatures of the Mind, and may be, as I said before, Evidences to the Man who doth them or gives them, to what End he doth, or gives them,

* Faith is the Blade, Hope the Flower, and Charity or Gratitude the Fruit.

and

and for what or to whom he makes a Return ; or of what and from whom he expects a Return or Reward ; much more to God, who sees the Motives of Man more clearly than he sees them himself ; so as the Heart, the Mind, is what God sees perfectly, and is what he values ; The material Actions are but the natural Products of the Mind : If the Mind be right, tho' it be not in the Power of the Man to perform the Actions, the Will is taken for the Deeds ; and the Deeds are not necessary to make the Mind, so the Man, acceptable to God, because the Actions of the next World are to be spiritual, mental.

The mental Actions of conveying Knowledge by the bodily Actions of speaking, writing and publishing to ascertain the Means of Redemption by those not ordained, should not be done upon the Expectation of Returns here ; because if they be, the Author may be in Danger of being tempted to make the Terms of Salvation more agreeable to those he hopes for Rewards from here, than the Scripture makes them.

Notwithstanding the Judgment or Execution of the Sentence upon Christ, and his receiving the Power and the Kingdom ; he is finally to judge those who believe, whether their Faith was right and sufficient, so whether it entitles them to Salvation ; and if saved, *if their Faith be sufficient to entitle them to Salvation*, He is to reward each in Proportion to the Degree

gree of his Faith, Love, &c. And those who believe not, or not sufficiently, he will not only sentence to be damped, but to be punished in Proportion to their Disbelief, Pride, Contempt, Cruelty, Opposition by hindering others, ridiculing or persecuting those who believe &c. So to real Believers Jam. ii. 13. *Mercy rejoiceth against Judgment.* There will be no Dispute then, whether Faith or Works save. The Texts produced in Favour of Works are not to determine against Faith ; but to shew that Man cannot see the Faith of another, but by his Works ; much less whether it be true and sufficient to be able to work, if it have Time and Opportunity : Whatever is added to Faith, by the Assistance of the Holy Ghost, such as Love, &c. so its Effects in our outward Actions are Evidences of Faith, and of its Degree, to Men ; as Jam. ii. 18. *Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works.* So in Answer to verse 26. Faith will work if it can, as certainly as the Body, the Frame, will breathe if it can ; and *Abraham* had that Faith, before he (*was*) justified he had it by Works ; so though Confession of Faith and Works must be the only Evidence the Church has now to admit into Communion (*upon,*) yet Works are not necessary for Evidence to an all-seeing Judge. True Faith is sufficient though there be neither Time nor Opportunity to work, as in the Thief's Case, &c.

The

The Merit of Faith is in Respect to Evidence and the Opposition. (*So the Merit of the Faith of Abraham and a Martyr will be in Proportion*) to what Evidence *Abraham* had, and what the *Confessor* or *Martyr* had; to what Opposition *Abraham* or the *Confessor* had in Respect to the Danger of Loss or Suffering by Confession, Obedience, Acting, or &c. Whether *Abraham* who offered his Son, or a *Confessor* who was ready to submit to the Torments previous to Death, and offered his own Life (if we suppose each had saving Faith before their Trial) merited most, may not be very easy to determine.

Abraham believed the Promise that the *Alim* would redeem Men by one of his Seed, who was to be joined to one of them, by being sacrificed, &c. therefore refused not his only Son. A *Confessor* believed that *Jesus* who was sacrificed was that person, and would confess it to the Peril or Loss of his Life; each to justify his Faith before God and Man, for the Benefit of himself and other Men.

St. Paul says positively *Rom. iv. 5.* *But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness.* Great Efforts have been made out of *Jam. ii.* to contradict this, though they must say the same; *v. 8.* he advises them to observe the old Royal Law, *thou shalt love thy Neighbour as thyself*, puts a Case and concludes, *v. 17.* that Faith by itself without Love

Love is dead; and doubtless without the Effects of Love, if it have Time and Opportunity to act, is dead or at least not justified. But *James* writ to the twelve Tribes, of whom some believed, and many had rejected the *Aleim* and Christ: He v. 18. puts a Case — *A Man may say* — and presently calls him a *vain Man*, so not a Believer — *thou hast Faith, and I have Works : shew me thy Faith without (by) thy Works, and I will shew thee my Faith by my Works*, and compares his Faith, *thou believest there is one God; thou dost well: the Devils also believe and tremble*, but neither they nor such a one confessed the *Aleim*; so had no saving Faith; nor that which produced, Love, so dead; *Abraham's* Belief is a Reference to Gen. xv. He believed in *Jehovah Aleim* and that was imputed to him for Righteousness. So *Rahab* Jos. ii. 11. confessed *Jehovah Aleim*.

But though Works have no Hand in saving us, they are of great Consequence to every Believer; the Promise is positive that we are to be judged and sentenced according to our Works: Besides Salvation, which is the mere Work of God, and only taken by the mental Actions of Faith, Hope, &c. the Degrees of Happiness are to be determined by our Works, which are the Product of Faith, Hope and Charity; and those Degrees are promised and proposed as a Reward 1 Pet. i. 6, 7. our Faith is tried here by Temptation, and is to be examined

mined at the last Day ; so our Works I Cor. iii. 8. *Now he that planteth, and he that watereth, are one : and every Man shall receive his own Reward, according to his own Labour. For we are Labourers together with God : ye are God's Husbandry, ye are God's Building. According to the Grace of God which is given unto me, as a wise Master Builder I have laid the Foundation, and another buildeth thereon. But let every Man take heed how he buildeth thereupon ; for other Foundation can no Man lay than that is laid, which is Jesus Christ. Now if any Man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble : Every Man's Work shall be made manifest. For the Day shall declare it, because it shall be revealed by Fire ; and the Fire shall try every Man's Work, of what Sort it is. If any Man's Work abide which he has built thereupon, he shall receive a Reward. If any Man's Work shall be burnt, he shall suffer Loss : but he himself shall be saved ; yet so as by Fire. The Works are distinguished by Comparisons, are to be tried as such Things are by Fire ; If some or all stand not the Fire, he loseth the Reward, for all that are not Proof ; but himself is able to be saved by the Purification of Christ by Fire.*

Nothing can stand the Fire of Jehovah but Gold royal Metal ; Silver stands a lesser Degree : the baser Metals are purified by lesser Degrees of Fire, by Salt. So Men, first, by the communicated Trial by Fire with Salt,
Hope,

Hope ; in Comparison, by Afflictions and Hope. Precious Stones may be tried by a small Degree of Fire, because such Degree will melt counterfeit ones. Wood for Timber, will not kindle, so be consumed with a small Degree of Fire: Hay and Stubble stand no Degree of Fire but are instantaneously consumed.

All Works which are not the Product of Faith, the Parent of this Hope, or its Product Charity, are Sin: Such as are performed in Hopes of having our Sins forgiven, of being saved by another Sacrifice, another Messiah ; by our own Righteousness ; by the Merits of other Men, or any otherwise. Much more, Works which are for Ostentation, to make ourselves acceptable to men ; to appear holy, to deceive, to confirm false Doctrine or &c.

That which comes the nearest what has been called Charity, in Relation to the Body, is employing the Poor in Trade, or useful Manufactures ; and if even that be done, only in Hope of acquiring Profit or an Estate, it is Sin.

And as Faith is not true, so though they hope in some of these Methods, that Species of Hope cannot produce Charity as described above, without which nothing is of any Value.

What is given by the Sacraments was the Effect of the Oil ; and performing or giving them, was the Terms of the Covenant. The Father gave the Son, and agreed to accept of his Righteousness, Submission, and Satisfaction. The
Effence

Effence in the Son agreed to take Flesh, and assist, support the Humanity with Light, Strength, &c. to perform, suffer, &c. The Holy Ghost agreed to furnish the Humanity with what was necessary, by Revelation and his Assistance in the Parts of Sanctification, to incline him to separate himself, to perform all Righteousness, to suffer, hope, &c. The Humanity by Faith and Hope purified himself in Righteousness, Holiness ; became meek and lowly, despised the Glory of this World, had not whereon to lay his Head, loved God and his Creatures, which made him undergo what he did for them, performed and suffered to the Satisfaction of the Father, so made this effectual for all Men, and was discharged by Resurrection ; The Son offers this to all, and communicates it to those who will accept of it by Faith or Hope ; The Holy Ghost offers Assistance by Revelation, and to incline every Man to accept of it by Faith or Hope, and to bring forth Fruit. Christ the King offers every Subject, Light, spiritual Meat and Drink, Strength to support themselves in this Warfare.

† *Micah* vi. after he had shewed the Insufficiency of Types, nay of offering their own First-born to wipe off Sin, says v. 8. *He has shewed thee, O Man, what is good ; and what doth Jehovah require of thee, but* עָשָׂה, *facere* to typify מִשְׁפָּט (the Object of Judgment in Circumcision, Purification, the Passover, Sacrifices, eating of them &c. with Salt,) *to love* חָסֵד *the merciful*

merciful one, or Mercy, and to humble thyself in thy walking with thy *Aleim* thy Redeemers? There is no more required of us now but to be purified and admitted by Baptism substituted instead of Circumcision, Purification &c. to eat of the Lord's Supper substituted instead of the Passover, Sacrifices &c. with Salt.—To love the Redeemer and Mankind, his new Creatures, and to walk humbly with our *Aleim*.

Every thing that Christ did for us, by Baptism and Hope becomes ours; though we all had sinned, (Rom. iii. 23.) and come short of the Glory of God, we are not only to have his Righteousness, Purification &c. imputed to us, but a Degree of that Food, that Support, his Humanity had and now has, by the Sacrament of his Supper. We are by many Similitudes made one with his Humanity, with the Difference that he has done his Part, and we have Part of ours to do; that he is in Heaven, and we upon Earth; the Glory he has for doing this, his being joint with the Essence, having all Power &c. excepted.

He who does not believe what is revealed about this; 1 Joh. v. 10. *Makes God a Liar*. He who will not give this Affair due Consideration and Acceptance Heb. x. 29. &c. does despite to the three Persons. He who pretends to be directed otherwise; by the Spirit; by Reason; by the Nature of Things; and teaches that he may be saved now by the Types; by Sincerity; by Morality; by his own Righteousness, Ho-

lineſs or any other Way, ſets aſide the Covenant, ſets up himſelf inſtead of the Three Perſons ; his Works or &c. inſtead of Chriſt's ; has no Promiſe or Revelation, ſo no Faith and every Word he ſpeaks, and every Action he doth (*from thoſe Principles,*) is not only Sin, but Sins of the higheſt Nature.

Rom. vi. 3. *Know ye not that ſo many of us as were (are) baptiſed into Jeſus Chriſt, were baptiſed into his Death ? therefore we are buried with him by Baptiſm into Death : that like as Chriſt was raiſed from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life. For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection. So to the End of the Chapter &c. Col. ii. 10. And ye are complete in him, which is the Head of all Principality and Power. In whom alſo ye are circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt : buried with him in Baptiſm, wherein alſo you are riſen with him, through the Faith of the Operation of God, and you being Dead in your Sins, and the Uncircumciſion of the Fleſh, hath he quickened together with him, having forgiven you all Treaſpaſſes. Theſe Texts not only prove that the carnal Man is dead in Baptiſm and that the ſpiritual Man is quickened, and that it is raiſed, but it alſo explains a Text which has made many mad Rev. xx. 6. Bleſſed and holy is he that has Part in the*
fiſt

first Resurrection (of Christ by Baptism) on *such* the *second Death* (Hell) has no Power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand * Years. This State is what Christ called Paradise, whither 'tis likely, the Essence and his Soul went; which the Soul of the Thief, by his Faith and Hope, though he had not Time to be baptised nor to perform Works, entered upon; this is Abraham's Bosom, and this is that State that the Souls of all those who have Part in this first Resurrection shall enjoy with Christ, though not in full Fruition, for a complete Number of Years; these are the Souls [Rev. vi. 9.] under the Altar, saying, how long &c. v. 11. And white Robes were given unto every one of them, and it was said unto them that they should rest yet for a little Season, until their fellow Servants also, and their Brethren that should be killed as they were, should be fulfilled. And the Souls of the rest of the

* The Age of the World, or Number of Years to the Day of Judgment was not to be known by Man, but had it been told us, how long the Souls of the Just were to be in the intermediate State reigning (as the Happiness of good Men is all along expressed by a Crown, a Kingdom, &c.) with Christ, it is plain that would have been told likewise, the Time being the same; but of that Day knows no Man, no not the Son (viz. the Man Christ) only the Father, Jehovah Aleim. So it was not proper to reveal it: on this Account, the long Space, between Death and Judgment, is expressed by a large Number, a Thousand, not meaning the exact Number of a Thousand, but a large indeterminate Number; as we use the Phrase of a Thousand in common Conversation suitable to the Manner it is used in many Places of Scripture.

Dead, who have no Part in this first Resurrection, nor in Christ the Life, are said not to live this thousand Years ; such are those St. *Peter* speaks of cited above, who were in *Prison*, and though after, their Bodies as well as the rest shall be raised, and though they shall live to be judged and suffer eternal Wrath, yet that is called the second Death. This also clears another Text which has made—forge a second Baptism 1 Cor. xv. 29. *What shall they do which are baptized for the Dead &c.* Is not *the Dead* a term for those who are dead or shall die ? Is not Christ to judge both the Quick and the Dead ? Is it not to good Purpose to be baptised, because those, who have the Effect of Baptism, have Part in the first Resurrection, cannot be sent to Hell ?

As Baptism expresses Purification, and if it be joined with Salt, qualifies and implies Admission, being made a free Denizon of the new Jerusalem, there must of Necessity be some Successors who are regularly ordained and so qualified conditionally to purify and admit ; and he who neglects this Ordinance, is only pretended to be purified, and admitted by one who is not qualified, or perhaps even by one who has not been purified and admitted by one qualified, and has an Opportunity to be baptised by one who is qualified, and has due Notice of it, if it be a doubtful Case, much more if it be certain, despises or rejects the Ordinance, or at best risks his Title.

The

The Waters of Baptism are living Waters 1 Cor. xv. 45. *The first Man Adam was made a living Soul, the last Adam, a quickening Spirit. Christ's Body was raised an incorruptible spiritual Body; so a Spirit, though of a Substance different from that of his Soul, so by that Person and the Power of the Essence that was in him he became a quickening Spirit. Matt. xix. 28, And Jesus said unto them Verily, I say unto you that ye which have followed me in the Regeneration——Titus iii. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost; first in Baptism, secondly in the Lord's Supper. John vi. 63. It is the Spirit that quickeneth, the Flesh profiteth nothing: the Words that I speak unto you, are Spirit and are Life. The Essence performed or assisted to perform the Actions in the Flesh, but he through the Spirit, the glorified Body, gives the Effects to us in a spiritual Manner. 1 Cor. x. 3. And did all eat the same spiritual Meat; and did all drink the same spiritual Drink: for they drank of that spiritual Rock that followed (or went with) them; and that Rock was Christ. So at the last Day when he shall raise or change all to be immortal, he shall quicken whom he will in the Sense of Life with Happiness. 1 Cor. xv. 44. It is sown a natural Body, it is raised a spiritual Body.—46. Howbeit that was not first which is Spiritual, but that which is Natural; and afterwards that which is Spiritual. John*

v. 21; *For as the Father raiseth up the Dead, and quickeneth: even so the Son quickeneth whom he will; for the Father judgeth no Man; but hath committed all Judgment unto the Son: Man was created for the spiritual State, not for this fleshly State; though he had no need at first of being regenerated, nor of Suspension by Death, yet he must have been changed, made spiritual, fitted for that State. But his Conscience being free from any Evidence or Knowledge of Guilt in him, he could not have feared a Change.*

This Regeneration is most clearly expressed by the most natural Ideas, which can possibly be offered to Man, but are to be taken spiritually.

A typical Manifestation was made of the Person and the Manner by which the *Adamab* dead, alive or to live, was to be cleansed; and before it came, the Soul which should believe and hope for this and its Consequences, should together with his Body and Soul, (which were of the same Substances as others, and for any Thing we know were under the same Sentence) have the Benefit. When this Person came his Body and Soul were to be given, begotten and sanctified by the three Persons, so that it was made fit for one of them to inhabit. So that though he was born of *Adamab*, his Mother which was under this Curse, (notwithstanding what is asserted by the Romans) not without Sin, yet by their Assistance, and the Power of that one in him; at the Age of thirteen Years, he knew what

what was his Father's Business, and set about it, was enabled to understand the Design of the Scriptures, as appears (Luk. ii. 46.) by his Discourse with the Doctors; (which the Jews say was an Examination to see whether he was qualified to eat the Passover) was preserved from committing actual Sin, and enabled from his Birth, to the Time when he entered upon his ministerial Office of Prophet, to know what was his Father's Business and set about it, to perform all Righteousness towards God and towards Men in a Degree equal to what all Mankind could have performed; to enter the Lists with Satan, and to resist Temptations which if they had been permitted, would have seduced all Men, if each had till then been in a perfect State, and vanquished him for them. These things are scarce mentioned in the N. T. because they are set forth in Hieroglyphicks, in Types, and in Words, clearly and fully in the Psalms, in every Article, to the most minute Circumstance; and some Parts also in the Prophets.

As the Genesis of *Moses* (Chap. ii. v. 4. *αυτη η βιβλος γενεσεως, τωτων*) gives us Accounts of the Generations of the *Namæ*, of the Earth, of Men &c. and of their Destruction; how all of them became disagreeable to God by the Fall of Man; and of Shadows of a Renewer; the Manner of renewing &c. so the New Testament including the Apocalypse, gives an Account of the Regeneration of such Men as had or should

accept; and thereby of making them (2 Cor. v. 17. *If any Man be in Christ, he is a new Creature—behold all Things are become new.* Gal. vi. 15. *In Christ Jesus neither Circumcision availeth any Thing, nor Uncircumcision, but a new Creature*) and even the rest of the other Parts of the Creation, what they were at first, good, clean, and agreeable to his Design; so even new Heavens and new Earth, new Creatures, (Acts x. 12.) &c. which the whole Creation, (Rom. viii. 19, 20, 21, 22.) groaned for. * Mat. i. 1. Βιβλος γενεσεως Ιησου Χριστου—*The Book of the Generation of Jesus Christ*, not of his Pedigree, Genealogy, Καταλογισμος, ψηφ, or lineal Descend backward or downward from *Adam*, nor from *Abraham* or *David*; but of the new Manner of his being begotten, as Luke iii. 22. &c. and forward of his generating Sons of God, of himself, by Baptism, by Water, by regenerating those who were begotten in the Similitude of *Adam* into his own Similitude.

Christ's Essence, or both *Humanity and Divinity*, was begotten by the Oath, Heb. vii. 28. *The Law makes Men high Priests—the Word of the Oath—makes the Son—* 2 Joh. iii. *And from the Lord Jesus Christ the Son of the Father.* His Humanity was begotten in a double Sense, (Luke i. 35. Joh. i. 14.) one either by the Essence or Father, as to Production; the other, Mat. i. 18, 20. by the Holy Ghost as to Sanctification, If. liii. 8. *Who shall declare* וְיִדְבָּר

* See this farther explained at the End of the Book.

his

his Generation ? This reconciles what I could not see till now, how the same Word, upon the same Person signifies both Generation and Fire.

Tophet II. xxx. 33. is the Place where they burnt Children to *Moloch*, (hence תפתח Dan. iii. 3. are Priests to the Fire) and נר is the Substance, which Fire acts in, Ezek. xxiv. 5, 9. so II. iv. 4. *When the Lord shall have washed away the Filth of the Daughter of Sion—by the Spirit of burning.* ix. 5. *Every Battle of the Warrior is with confused Noise—but this shall be with burning and Fewel of Fire. For unto us a Child is born, unto us a Son is given.* The Child inferior, the Son equal. See נר M. Prin. pt. 2. p. 387. Introduction to M—Sine Prin. p. 259. 261. *Trinity of the Gentiles* p. 39. 71.

This Generation and Birth is the Effect of washing us by Christ and sanctifying us by the Holy Ghost, producing Faith. I. Joh. v. 1. *Whosoever believeth that Jesus is the Christ, is born of God.* Gal. iii. 26. *For ye are all the Children of God, through Faith in Jesus Christ.* So by Brotherhood, by Adoption Rom. viii. 17. *If Children, then heirs.* This is not that supernatural Faith (1 Cor. xiii. 2.) to work Miracles, but that which works inwardly; produces Love of the Aleim and Men *: which gives

* Cor. 4. xiii. And though I have all Faith so that I could remove Mountains, and have no Charity, I am Nothing—Charity suffereth long, and is kind &c. Gal. v. 6. In Jesus Christ neither Circumcision availeth any Thing, nor Uncircumcision, but Faith which worketh by Love. 1 Tim. i. 5. Now the End of the Commandment is Charity out of—Faith unfeigned

Life

Life *. John i. 12. But as many as received him, to them gave he Power to become Sons of God, to them that believe on his Name, which were born———iii. 3. Except a Man be born again [from above] he cannot see the Kingdom of God, 5. Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. 6. That which is born of the Spirit is Spirit. 8. The Wind bloweth where it listeth, &c.——— So is every one that is born of the Spirit: vii. 38. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified. xvii. 11. Holy Father keep through thine own Name those which thou hast given me; that they may be one as we. 21. That they all may be one, as thou Father in me and I in thee; that they also may be one in us. Rom. v. 17, 18, 19. vii. 14. For we know that the Law is spiritual, viii. 2. For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death. 10. And if Christ be in you the Body is death, because of Sin, but the Spirit is Life because of Righteousness. But if the Spirit of him that raised

* Hab. ii. 4. The just shall live by his Faith; cited Rom. i. 17. Gal. iii. 11. and Heb. x. 58. John. iii. 36. He that believeth on the Son hath eternal Life. 1 Joh. v. 11. God has given to us eternal Life, and this Life is in his Son.

up Jesus Christ from the Dead dwell in you; he that raised up Christ from the Dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you. 13. But if ye through the Spirit do mortify the Deeds of the Body ye shall live. 14. For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption whereby we cry, Abba, Father. 17. And if Children, then Heirs. I Cor. x. 17. For we being many are one Bread, and one Body: For we are all partakers of that one Bread. xii. 13. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles— And have been all made to drink into one Spirit. 27. Now ye are the Body (corporate) of Christ. 2 Cor. iii. 6. Who also hath made us able Ministers of the New Testament not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth Life. 17. Now the Lord is that Spirit; and where the Spirit of the Lord is there is Liberty. But we all with open Face beholding as in a Glass the Glory of the Lord are changed into the same Image from Glory to Glory, even of the Lord the Spirit. Gal. iii. 26.—For ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek—for ye are all one in Christ Jesus. Eph. i. 10. That in the Dispensation of the Fulness of Times, he might gather together in one, all Things

Things in Christ. ii. 15. Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself of twain, one new Man, making Peace. 18. For through him we both have an access by one Spirit unto the Father——And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone, in whom all the Building fitly framed together, groweth unto an holy Temple in the Lord, in whom you also are builded together——Cant. iii. 10. He made the Pillars thereof of Silver, the Bottom thereof of Gold. Rev. iii. 12. Him that overcometh will I make a Pillar in the Temple of my God. Psal. cxviii. 22. The Stone which the Builders refused, is become the head Stone of the Corner. Cited Matth. xxi. 42. Mark xii. 10. et al. Amos ix. 11. In that Day will I raise up the Tabernacle of David that is fallen, and close up the Breaches thereof, and I will raise up his Ruins. Cited Acts xv. 16. Zech. vi. 12, 13. He shall build the Temple of the Lord: Even he shall build the Temple of the Lord, and he shall bear the Glory. Matth. xvi. 18. I say unto thee also, that thou art Peter, and upon this Rock will I build my Church: xxvi. 61. I am able to destroy the Temple of God, and to build it in three Days. John ii. 21. But he spake of the Temple of his Body. 2 Cor. v. 1. We know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens. Col. ii. 7. Rooted and built up in him——

ix. 11. *Christ being come an High Priest of good Things to come, by a greater and more perfect Tabernacle not made with Hands, that is to say, not of this Building, xi. 10. He looked for a City which has Foundations whose Builder and Maker is God. 1 Peter ii. 5. Ye also as lively Stones are built up a spiritual House.*—As Eve was built upon Adam's *עלה*; (the Name also for all the Appendices to the Tabernacle and Temple, the Type of Christ's Body) so the Church was built against or upon that Rock, and became Appendices to that spiritual House. All the Predictions of Building the Tabernacle of David at the Birth, and Re-building it, at the Resurrection of Christ, include the Appendices that were afterwards to be joined to it. But to return, Eph. iv. 24. *And that ye put on the new Man, which after God is created in Righteousness and Holiness of Truth. Col. iii. 9. Seeing that ye have put off the old Man with his Deeds; and have put on the new Man, which is renewed in knowledge after the Image of him that created him.*—There is neither Greek nor Jew—but Christ is all and in all. Heb. ii. 11. *For both he that sanctifieth and they who are sanctified, are all of one: For which cause he is not ashamed to call them Brethren; 12, 13. 1 Pet. i. 3.—Hath begotten us again to a lively Hope. 23. Being born again, not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever. 1 John iii. 9. Whosoever is born of God doth not commit Sin; for his*

his Seed remaineth in him ; and he cannot Sin, because he is born of God. iv. 7. Let us love one another, for Love is of God, and every one that loveth is born of God, and knoweth God. v. 1. Whosoever believeth that Jesus is the Christ, is born of God——4. And this is the Victory that overcometh the World, even our Faith. 18. We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that Wicked one toucheth him not.

Receiving Commission to teach or baptise, or even to be an Apostle ; nay, even the extraordinary Gifts of the Holy Ghost, did not purify, admit, and regenerate ; but were given for the Benefit of others ; and giving them was not effectual to those Ends, because some, who had them, failed ; and those who condemn the outward Act of Baptism by those regularly ordained, and those who wholly reject it, I fear have not Salt enough in them, and may see Acts x. 44. *While Peter yet spake these Words, the Holy Ghost fell on all them which heard the Word——Then answered Peter, Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. ibid. cap. xi. 17.* So we now receive the Assistance of the Holy Ghost, before we hope and make Baptism effectual.

The Food which Christ offers in the Sacrament of his Supper, has no Taste, no Relish ; nor will it digest or nourish and strengthen, except

except the Eater and Drinker add a due Mixture of this Salt; and Want of this Salt makes the Right—the Father in Satan write as he does about it, and makes others read and believe his Writings; Nay, 'tis the Business of
 to demolish the Value of these Things.

As Baptism and Hope admit us into the Kingdom, and the Sacrament; and Hope Supports us; so Hope without occasion for any Law, qualifies us to be, though unworthy, fit Subjects of this Kingdom.

Sin was the Transgression of the Law; in *Adam*, Desertion. Where there was no ceremonial Law, there was no Transgression; Acceptance of the Terms was the old and is the new Law, and those who accepted or accept, sinned not or sin not. The *Alcim* as Father, did not reject their Children for Puerilities, small Crimes; but for Desertions, and so it is now.

Moses says, Deut. iv. 6. *Keep therefore and do them, (the Statutes and Judgments) for this is your Wisdom and your Understanding in the Sight of the Nations.* As it was the Wisdom of the Jews to be initiated, To study the Law, To perform the ceremonial Part, To eat of the Sacrifices, To believe that Christ would come, that his Initiation would initiate them, and hope his Atonement would redeem them, and that they should be fed and supported with his Bread, &c. And finally partake of his Righteousness, &c. So of his Inheritance; so it is ours to do
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the same, *mutatis mutandis*: And whoever teacheth us to study, what they call the Wisdom of the Heathens, or any other Sort of Apostates, and so mix it with this, or make us neglect this, is Antichrist, and an Instrument to deprive Men of Salvation.

We cannot conceive how Jehovah in Justice could have put Men upon a better Foot to be happy, to enjoy his Presence, than in the State he created, formed and placed him ; and when he had forfeited, if the *Alcim* had given Man a Chart Blanch, consistent with their Honour ; Man, nay all the Men since, could not have found out a Method to have been restored upon more easy, more honourable Terms.

The Clergy had so mangled the Terms of Salvation, and for Want of proper Qualifications, were so unable to prove them from Scripture, that Men of great Parts and able to reason, found no sufficient consistent Evidence, so made a Jest not of the Terms, but of what the Clergy asserted and could not explain and prove : Now the Scales are turned, and those who are able to reason, are infallibly Christians.

The Plea by which those Fools [*the loose Thinkers*] have imposed upon the Vulgar, is contained in the unstated, undetermined Words of Liberty, Freedom, &c. State the Case and those Words are for us. Man has the Power, of Things within his Reach, to do what he will ; if God have laid down Terms
of

of Salvation, and *è contra*, (*he has the Power*) to save or destroy himself; but he has not the Power, if he choose to destroy himself, to have the State of those who choose to be saved; this would be to be stronger than Jehovah.

The first Question is, what State Man is in, and whether this is to be resolved out of each Man's Head, or by his Judge: If he is innocent, and has Power to take Heaven after his own Imagination, all is well: If he is subject to the Laws of his Judge, and a Slave to Satan, to Sin, and even to his Appetites, and cannot free himself, where is his Liberty, his Freedom? He is at Liberty to continue so, but cannot free himself of this Slavery, so has no Choice; Christianity gives him Choice, Liberty to continue so or free himself: Surely he is still at Liberty; and if he chooses to be free, he has Freedom; and as he is at Liberty any Time to choose Freedom, so is he at Liberty any Time, if he dislike his Freedom to return to Slavery *.

The

* *These Fools pretend they give a better Proof of their Liberty of Choosing, by preferring Slavery, than they do who prefer Liberty. When Liberty and Slavery or Life and Death are set before Man, and he has Power to take either, what a Grimace is it to assert with a grave Face, that he only shews his Liberty who makes the worst Choice? The Christian has it in his Power to return to Slavery, or continue in Liberty; and the Unbeliever has it in his Power to continue in Slavery or return to Liberty; doth he give a stronger Proof of his Freedom of Choosing by continuing a Slave, than he does who continues in the Liberty wherewith Christ has*

see

The Times of keeping the Jewish Feasts.

WHERE the Construction of two Parts in Scripture seem to contradict, and any one writes in Favour of that Construction which contradicts the received Opinion; to preserve the Authority of the Text, he ought to shew, that the Words, which were construed so as to gain the received Opinion, are capable of another Construction, so as to be consistent with the Part which contradicted them, as well as any other Evidence from Times or Things which induced him to oppose the received Opinion; I have in the *Introduction to M—— sine Principio* supposed that the Feast of Tabernacles which the Jews make the 15th of *September* was the 15th of *June*, because it was 7 Days after the Feast of *Ingathering*. We have no authentick Account how the Jews kept their annual *calendar* before they went to *Egypt*, nor between their

set us free? *Who gives the wisest Proof, let them consider? But suppose the Condition of the Believer and Unbeliever were the same; surely, he who accepts the Terms is as much at Liberty, enjoys his Freedom as a free Agent, as much as he who rejects them, because he was not forced to accept, nor is he forcibly restrained from rejecting; but may reject when he pleases: And if the Unbeliever may accept, when he pleases, (which is very much to be doubted, after he has once rejected) they are then but upon a Foot of Equality, as to Freedom of Choice or the Use they make of it.*

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coming out and the *Babylonish* Captivity ; much less after their Return. All agree what a Year is, but the Questions are, where it begun, how they composed Months to make up the Circle, so when their Feasts were kept. They tell us the Jews had two Beginnings, the First and ancient was *civil*; and begun with the World, in the Autumnal Equinox, which they make the first of, or some Day in *Tisri*, the seventh Month, the same as our *September*; because they say Fruit was then ripe: Their Authority, as *Schindler* tells us, is taken from Ezek. xl. 1. In the *five and twentieth Year* of our Captivity, in *שנא* the Beginning of the Year, in the tenth of the Month, in the fourteenth Year after the City was smitten. It does not appear whether this was the Jewish Account, or the *Chaldee* Account, or the Account of the Captivity; nor even what Month it was; nor that the Beginning of the Year had any Relation to the Creation. The Second they say was instituted at their coming out of *Egypt*, in the Middle of a Month called *Abib*, which was in the vernal Equinox. They tell us that the Hebrews had no Names for their Months before they went into *Egypt*, but in order of First, Second, &c. If this be true, 'tis likely they had learned to count after the *Egyptian* Manner, and 'tis likely that it was the Name of an *Egyptian* Month, but not of their first Month, and naturally expressed what Month it was, viz. that in which Things were ripe.

But they say, it was to be either the first or chief in the ecclesiastical Account of the Jews. They tell us that the first Sort of Months was of such a Number of Days, as that twelve should make up a solar or simple Year; (we will suppose they mean the Fraction of Hours to be inserted as we do now.) The second Sort were *Lunar* and one *Intercalary*, that is, the Days beyond 12 Moons, or 354 Days, were ascertained, and added by those who had the ecclesiastical Authority, and the last or broken Month was called by the same Name as their Twelfth with the Addition of the *Second*. And they tell us that after they came out of *Egypt* into *Canaan*, they used no Names for their Months but numerical Names. But it appears that besides the Month *Abib*, which had an Epithet used for it, they had Names 1 Reg. vi. 1: *Zif* second Month. v. 38. *Bull* the eighth Month. Ib. viii. 2: *Ethanim* the seventh Month. So it appears they had a Set of Names for their Months between *Egypt* and the Captivity: But it appears not whether they were such as they used before they went, or they were *Egyptian*. It does not appear which was first, or in what Order they stood, or whether ever *Abib* took place, or that they had two Sorts, or that they stood in two Orders. If they had when they counted 1, 2, 3, how must we determine which? 'Tis certain they used Numbers for Months, which related to ecclesiastical as well as civil Affairs, &c. ח ו and ו ח for each; therefore the second Month might

might be *October* or *April*. They pretend to tell us that there were 12 of those Months, from the Instance of *Solomon's* Courses of Officers. We know very well that they endeavoured to bring many Things to the same Number, as their Tribes, but we know not that 12 had any Relation to any Division of Time. Nor is this any Evidence whether these were Months of Weeks or Moons of Years.

They tell us that the Names of the Months in the present Calendar were taken from the *Chaldeans* at *Babylon* in their Captivity, and retained in Memory of their Deliverance, and that *Nisan* is the same as, or at the same Time as *Abib*, and our *March*; and that they are lunar Months as aforesaid. Indeed it appears that these are not the same as they used before they went into Captivity, and that several of them are *Chaldee* Months, and stood in the said Order, by Scripture, as Neh. ii. 1. Esther iii. 7. *Nisan* the *Rasban* Month. Esther viii. 9. *Sivan* the third Month. Neh. i. 1. and Zach. vii. 1. *Chisleu* the ninth. Ezra x. 16. Esther ii. 16. *Tebeth* the tenth. Zach. i. 7. *Sebat* eleventh. Esther iii. 12. and viii. 12. *Adar* the twelfth. But that *Nisan* was among the *Chaldeans* *Abib* or *March* or *April* no ways appears. Nor does it appear that *Esdra's*, or any other kept their Names and changed their Order, and it would seem very strange that the *Chaldeans* should agree to begin their Year as *Moses* had appointed the *Israelites*, upon Account of their Deliverance from *Egypt*,

or rather upon Account of their Deliverance from the last Plague, by striking the Blood of the Lamb upon the Posts, so of that Feast. Nor does it appear whether there were 12 or 13 Months in any of the Accounts; nor whether any had above 27 Days. Indeed it appears, Gen. xxix. 14. Numb. xi. 20. There were Months of Days, and Jer. xxviii. 3. so Dan. x. 2. Years of Days. As the present Chaldeans seem to be Conjecturers, and not only the different Sects of the Jews differ about them, and about the Times of the Feasts in them; but the Christians have had many Disputes about them: Though I have made a probable Conjecture, I intend not to enter into any Dispute about them. It no ways affects my Design, I have not spent much Time about Chronology. I shall only consider a few Circumstances, and leave them to those who make it their Study. I shall suppose that Man had his Beginning on the north Side of the Line, a little to the North of the northern Tropick, and it is most likely that Grain and Fruit was found ripe then at that Time, not only for Provision for him, but for the other Creatures which were found there also, because many of them feed upon Grain, Fruit, &c. and some of them hoard for Winter. If it should be asked how they were supported in other Latitudes? I need not trouble myself to answer; if the Earth were stocked round in that Latitude, they might easily stock the rest. The Rabbi's say it was formed

formed with ripe Fruit, and say it was formed with the Sun in the autumnal Equinox, in תשרי, their seventh Month, our *September*. But this contains a Contradiction to Sense, because their Grain and Fruit begin to be ripe when the Sun is (as we say) between the vernal Equinox and the northern Tropick, in *April*; and reaped and gathered in *April, May*, and Part of *June*, except some Species of Winter Fruit, such as Olives, which are not ripe till *October*. And as one Piece of standing Evidence, the Rains fall, and the *Nile* begins to flow about the 17th of *June*, and is 80 Days in going off: And Seed-Time for Winter Grain is in *September*, first on the Sides before the Mid-Water is gone off. If the World had been created in the autumnal Equinox, they might have had some of the latter Fruits, but they could have had no Grain, nor any of the Summer Fruits for six Months. Man had nothing to do with any set Times before his Fall, but the Sabbaths; they were to preserve the Memory of the Creation and Formation. The Times of Sacrificing or Feasts begun the next succeeding Crop, and 'tis likely then the Months, to preserve the Memory of the Days appointed. But to return, this would answer much better, if we suppose that the Year begun in *April*, when the Sun was between the vernal Equinox and the northern Tropick, and the first Fruits ripe.

Since their Account does not square with what they proposed at the Creation, let us see how it stood at the Flood. We must suppose that the Account of Months there, if there were two Accounts, was Political, because it had no Relation that we know of to the Feasts. About the Middle of the Second Month, *Noah*, &c. went into the Ark. If this was from their Accounts, beginning at *Tisri*, it was in *October*. *Noah* was commanded Gen. vi. 21. to gather all Sorts of Food which was eaten, for Provision. 'Tis very true God could have given him Directions to provide in the preceding Harvest; but nothing like that appears in the Text. We shall suppose it was in *May*, in Harvest; and the more likely so, because, I think, it was necessary there, that it should be at the Time when the most necessary Animals had Seed in them, that they might swim in the Water, which bare Grain will not do, and be preserved in the Water, and be ready to grow and produce a new Crop at the coming out of Man, and the other Creatures from the Ark; which shaked Corn, which must have laid on or in the Ground, for six Months, and must have been sprouted, would not so well have done. If *Noah*, &c. came out of the Ark on the 17th Day of the second Month, the next Year, and that, as aforesaid, it was in *October*, there could be no Grain, Fruit, or &c. till next *April*, if Seeds would have preserved till then. And either *Noah* must have had

had Provision in the Ark for that Time, and have fed them, or else they must have been supernaturally supported; of either of which we have no Account. If the Year begun in *April*, and the Mountain Tops were seen the first of *February*, and so the rest were uncovered downward, by Degrees, the Trees and Plants would, as I have shewed, be lodged in Wreck mostly upon the Tops of the Mountains; and the Trees would take Root, and the Ears, then with Seed in them, would take root or be sow'd, and would produce a Crop of Grain and Fruit ready at their first setting out of the Ark, the 17th of the second Month of *May*: without which, as aforesaid, the Creatures could not have lived. The Learned *Selden*, as they call him, and others have attempted to make a Computation of the Length of these Months mentioned, and to reduce them to *Lunar* Months, one of 30 Days and one of 29, alternately, with an intercalary Month at the End, computing from the 17th of the second Month, supposing that and the Remainder 14 Days; Third 29, Fourth 30, Fifth 29, Sixth 30, Seventh 17, because that makes near 150 Days. But it does not appear by the Tense, for perhaps the Waters prevailed at the End of the seven Days mentioned before, so before the Fountains were broke up, and ceased to prevail some Days before the Ark struck upon Mount *Arrarat*. As afterwards *Noah* waited from the first of the tenth Month 40 Days, and 7 and 7 which

which is 54, and does not make two of their Months, or the Time to the first of the first Month. I need only hint that this was a few Weeks before the Time of Sacrificing at the Feast, which I suppose was the Feast of Ingathering, which I suppose is that *Noah* observed.

We will suppose that the Egyptians and other Heathens began their Year at some other Time, than where the Ancients and Patriarchs began their Year, to distinguish themselves from the Believers. And we have some reason to suppose, as will appear hereafter, that the Egyptians begun theirs, as the Jewish Months now stand compared with ours, in *December*; and that in such order. אביב *April*, was their fifth Month, תשרי *June*, their seventh Month; and that, as aforesaid, the Jews had left their old Account and fallen into the Usage of this, when the *Paschal* Lamb was to be eaten, as it was, I think, at the same time that the Lamb was offered, at waving of the Sheaf of first cutting. *Moses* began with that Law to restore the Time of that first chief Feast (whether that altered the Numeration of other Months will be considered) when he re-established the Feast of the first Lamb, and first reaped Corn, and the End of Harvest or Ingathering, he did not name what Month the latter would fall in, but at the End of seven Weeks from the First.

The

The Miracles shew the Season of the Year. They would not have answered the End, have affected the Egyptians, if the Grain had not been growing or upon the Earth. And it suited their going off, the Land was dry, and there was Grass upon the Ground for their Cattle, and Grain might be procured till they were supported by Miracles in the Wilderness.

It seems to me, that, during their March, which, one may call *Moses's* Government, and by their own Rules had nothing to do with Ecclesiastical Affairs or Feasts, they did not count *Abib* for a Month, nor use any Names for their Months, but began at the Day they started, and used entire Months, whatever Number of Days they allowed, from the Day of their going out, as 'tis expressed, *Exod. xvi. 1. xix. 1.* While they were in the Wilderness, before the Words about *Abib*, whatever they signify, were to take effect, which was to be at their coming into *Canaan*. When *Moses* had occasion to mention or renew a Feast, which was to be held in another Month; he neither tells you that this account was taken from the Patriarchal Account, nor from what they have supposed his new Appointment, nor from any *Æra*. So I think we must understand it to be the seventh Month or Moon, or whatever it was which was in use or current among them while they were in *Egypt*. And I think 'tis plain they had but one way of counting, and that was as the Egyptian Months stood. For if that of the Passover was an Ecclesiastical

ecclesiastical Account or Declaration, then *Abib* was only the Month to be observed, and that it is distinguished by *Rasband* and *Rasban*, only the chief, the prior, or foremost; if but two, the prior of the Feast Months, which it was because the Service begins in it. And it would only be used in Days relating to the Feasts or Convocations in the same Manner, because all the rest of the Fasts or Feasts in those or other Months, were not of divine, but of private or national Institution, and because the Word does not signify, the Beginning, nor the first in Numbers, ראשון is used for that, Ezek. xxvi. 1.

When they came to *Jordan* they found the Banks overflow'd, Jos. iii. 15. but it was in the Time of Harvest, iv. 19. They passed over it into the Land of *Canaan* the tenth of the Month ראשון which appears by the Season to be the same, I suppose *April*. Jos. v. 10. They kept the Passover the 14th in the Evening, ver. 11. they eat new Corn of that Land. And there was an Allowance made for those who were unclean or on a Journey, Numb. ix. 10, 11. to keep this Feast in the Month ראשון. This Word is, strictly speaking, another in Time, a Time reiterated, and is generally confined to the next in succession, and admits here of two Queries; first, whether it was the Month next after *Rasban*, or the Month after the Person returned from his Journey, or was in a Capacity to keep it, is intended here; the second, if, as this no doubt belongs to the Ecclesiastical

astical Affairs, is whether ever *Abib* upon that Account was the first in Number; if not, whether as there was but two Months in which there were Feasts, and it mean the chief or prior, whether that at the End of seven Weeks be not the other. We find 2 Par. xxix. that the Temple was cleansed in the Month *ṣṣṣṣ*, and the Feast kept Cap. xxx. in the Month *ṣṣṣ*, but the Questions are not determined, there is Room to suspect whether that was not the first Month of *Hezekiah's* Reign.

For what End, I mean, (*for what*) Feast or &c. the Babylonians made *Nisan*, which by the Jewish Account begins 10 or 15 Days before the vernal Equinox, their chief or first Month I pretend not to know. Whether the Jews found them in this Order or put them into this Order as they now stand, and parallel to our Months, since the Captivity, beginning with *March* or *April*, is not sufficiently cleared. We must try if we can find any Connexion to discover which was the seventh Month. It appears to me that *Efra*, &c. at their Return from the Babylonish Captivity, who I think did not pretend to be a Prophet, nor had any Prophet to direct him, and by any Thing I find, was not skilled in the Hebrew Tongue, for they say, Neh. viii. 14. they found it written in the Law that they were to keep the Feast of Tabernacles in the seventh Month: and I think they made the Mistake for want of knowing which that seventh Month was; For it does
not

not appear that they had any Knowledge either by Memory, Tradition or Writing in which Month of the Year it had been kept, nor that they had read all the Bible, for they say v. 17. *For since the Days of Joshua the Son of Nun unto that Day had not the Children of Israel done so*, because it is affirmed 2 Par. viii. 12. *Then Solomon offered—even after a certain Rate every Day, according to the Commandment of Moses—in the Feast of unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles*, (and it is very strange if there were no Tabernacles.) They say *ib.* x. 33. that they made Provision for the set Feasts, and I hear nothing of the Feast of Weeks, whether they understood that or no appears not.

Sheaf Lamb, &c.

Same as Passover.

Exod. xxii. 29. *Thou shalt not delay to offer the first of thy ripe Fruits and of thy Liquors.*

Exod. xxiii. 16. *And the Feast of Harvest, בכורי the first Fruits (those first ripe) of thy Labours which thou hast sown in the Field.*

Exod. xxxiv. 22. *And thou shalt observe the Feast of Weeks, of the*

Exod. xii. 3. *They shall take to them every Man a Lamb—and ye shall keep it up until the 14th Day—and kill it in the Evening, v. 18. in the first Month, on the 14th Day of the Month at Even ye shall eat unleavened Bread, until the 21 of the Month at Even.*

first

first Fruits (those first ripe) of Wheat Harvest.

Lev. xxiii. 10. When ye come into the Land which I give unto you, and shall reap the Harvest thereof; then ye shall bring a Sheaf of the first Fruits of your Harvest unto the Priest, v. 11. and he shall wave the Sheaf — on the Morning after the Sabbath — and ye shall offer that Day an He-Lamb — for a Burnt-offering — and the Meat-offering — and the Drink-offering.

Ex. xxiii. 15. Thou shalt keep the Feast of unleavened Bread in the Month Abib.

Ex. xxxiv. 18. The Feast of unleavened Bread shalt thou keep 7 Days in the Month Abib.

Levit. xxiii. 5. In the 14th Day of the first Month at Even, is the Lord's Passover. On the 15th Day of the same Month is the Feast of unleavened Bread.

Numb. xxviii. 16. In the 14th Day of the first Month is the Passover of the Lord, and in the 15th Day of the Month is the Feast: seven Days shall unleavened Bread be eaten.

Deut. xvi. 1. Observe the Month Abib. — sacrifice the Passover, v. 8. six Days shalt thou eat unleavened Bread, and on the seventh Day shall be the solemn Assembly &c.

Feast

Feast at End of Weeks Same as Ingathering.

Lev. xxiii. 15. *And ye shall count unto you from the Morrow, after the Sabbath, — seven Sabbaths, — and ye shall offer a new Meat-offering. — Two wave Loaves — the first (ripe) Fruits — and ye shall offer with the Bread seven Lambs — one young Bullock and two Rams — for a Burnt-offering — with their Meat-offering and their Drink-offerings — a Kid for a Sin-offering, two Lambs for a Sacrifice of Peace-offerings, and the Priest shall wave them.*

Numb. xxviii. 26. *Also in the Day of the first Fruits, when you bring a new Meat-offering unto the Lord, after your Weeks be out, ye shall have a holy Convocation, ye shall*

Exod. xxiii. 16. *And the Feast ^{ביום} ^{הוא} of Ingathering, which is at the End (going out) of the Year, when thou hast gathered in thy Labours out of the Field.*

Exod. xxxiv. 22. *And the Feast of Ingathering, ^{חגי} ^{הוא} at the End (Revolution) of the Year.*

Jerem. v. 24. *That givest Rain, both the former and the latter in his Season, and reserveth unto us the appointed Weeks of the Harvest.*

offer

hast gathered in thy Corn, and thy Wine (Marg. thy Floor and thy Winepress.) v. 15. Seven Days shalt thou keep a solemn Feast unto the Lord thy God — three times in a Year shall all thy Males appear before the Lord thy God, in the Place which he shall choose: In the Feast of unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.

2 Par. viii. 13. — *And on the solemn Feasts, three times in the Year, even in the Feast of unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.*

The Remaining or only Question is whether the Feast of the End of the Weeks, at the End of Harvest in *June*, and the Feast of Ingathering were one and the same: Or the Feast of Ingathering and the Feast of Tabernacles, supposed to be in *September*, were one and the same.

'Tis true the seven Days in Deut. xvi. 13. may belong to the Time of the Feast of Tabernacles, or to the Time between the Time of Ingathering and the Beginning of the Feast of Tabernacles: And the rather to the Time between, because the Days of the Feast are numbered ver. 16. and the 2 Beth, as it signifies elsewhere, must be *after* in either Case.

The Description Exod. xxiii. 16. *going out*, and that xxxiv. 22. *Revolution of the Year*, would both suit the northern Tropick in *June*: But will not suit with the Time of mid *September*, by their Ecclesiastical Account beginning in *March*, and they cannot use two
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Accounts, make this the seventh Month by their ecclesiastical Account, and the first Month by their civil Account. They are bound to one, and to their ecclesiastical Account, because it is the Appointment of a Feast.

It appears one of the Seasons for Rain was *March*, because the River *Jordan* was full in *March* or *April*, and they make it so, and they are very uncertain about the other. I suppose it begins then about the latter End of *June*, because the *Nile* flows then, and it seems that they regard the Beginning and End of Harvest. They make in *October* after Seed Time, but very uncertainly, there was Rain in the ninth Month : *Efra* x. 9.

It seems to include the chief Fruits, Corn and Wine. It has no Relation to dry'd Fruits, nor the smaller Fruits at the Distance of three Months, nor to the Olives, which are gathered even after *September*. The Corn and Grapes are constantly gathered about the Time mentioned.

Feast of Tabernacles.

NExt after the general Atonement, *Lev.* xxiii. &c. was the Feast of Tabernacles; which, though every Family dwelt under one, yet referred to one in which all Believers should dwell. I have shewed, *Use of Reason* Part 1. Page 2, 19. that the Root $\gamma\delta$ &c.

signified an Image of Metal molten and refined by Fire ; and that the Tabernacle was an Emblem of that Tabernacle, the Flesh, in which the Divinity was to dwell ; this refers to that Tabernacle, which was cast down and rebuilt, which was melted and refined by Fire, in which the Essence was to dwell a little while here, and afterward in Heaven : That spiritual House in which every one of the Church was to dwell ; and be covered with his Perfections, represented by the Boughs.

The Feast of Tabernacles was an Emblem of the Covering, the Body of Christ poured upon the Essence, and of its being poured out under the Root סך - נטך &c. So of covering us with his Works, Satisfaction, &c. under the Figures of Oil, Trees, &c.

Every Family had a Tabernacle, so all Tabernacles ; so *there were many Tabernacles* ; but it (*the keeping the Feast of Tabernacles*) was a Type of one Tabernacle, in which the Essence was to dwell, and in which they were all mystically to dwell, or be covered with. Hence all the goodly Boughs were Emblems of the Materia of that Tabernacle, or of that Covering.

Lev. xxiii. 40. And ye shall take עץ סך ye shall dwell — חדר כפת תמרים וענף עץ עבת וערבי נחל — בסכנת — shall dwell בסכנות, Neh. viii. 15. — עלי זית ועלי עץ שמן ועלי הדס ועלי תמרים ועלי — 16. *And made סכנת a Booth — 16. And made סכנות Booths, every one upon the Roof of*

of his House ——— and sat under the Booths. Some of these were to cover the Booths; others were to be held in their Hands. See Introd. to M—— fine Princ. p. 255. נָסַח "Liberty", a molten Image." מָנָה a Web or the Covering. נָסַח a Duke, a Prince 1 Reg. vii. 28. Salomon covered the Cherubim, made them like a Constatle. Ps. ii. 6. I have (נָסַח) covered my King, Isa. xlv. 7. And he will destroy (swallow up) in this Mountain the Face of the Covering, (Sin and Death) (covered) cast over all People. And מָנָה the Vail that is spread over all Nations. He will swallow up Death in Victory. Joel ii. 14. Who knowest if he will return and repent, מָנָה, and leave a Blessing behind him, a Meat-offering and נָסַח a Drink-offering, to Jehovah your Aleim. Joel i. 13. מְשַׁרְתִּי אֱלֹהִי (is not Christ the Speaker, so אֱלֹהִי of me the Fœderator?) ye Ministers of my God, (of me the Fœderator,) for the Meat-offering and נָסַח Drink-offering is withholden from the House of your Aleim. v. 15. Destruction from the Almighty the Meat cut off ——— from the House of our Aleim. Ps. v. 12. But let all those that put their Trust in thee, rejoice; let them ever shout for Joy: because thou מָנָה defendest, (Heb. coverest) over them: let them also that love thy Name be joyful in thee, for thou wilt bless the Maker just, Jehovah, with Favour wilt thou compass (crown) him as with a Shield.

xviii. 11. *He made Darknefs סתר* his secret Place, סכנו his Pavilion round about him, dark Waters and thick Clouds of the Skies. xxvii. 5. *For in the Time of Trouble he shall hide me in סכנו his Pavilion; in סתר the Secret of his Tabernacle shall he hide me; he shall set me up upon a Rock.* xxxi. 19. *O how great is thy Goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the Sons of Men. Thou shalt hide them in סתר of thy Presence from the Pride of Man: thou shalt keep them secretly in סכנו a Pavilion from the Strife of Tongues.* xlii. 4. *For I will go in a covering, I will go with them to the House of the Aleim.* cxxxix. 13. *For thou hast possessed my Reins: thou hast covered me in my Mother's Womb.* cxl. 7. *Jehovah Adoni, the Strength of my Salvation; thou hast covered my Head in the Day of Battel.* Isa. xxx. 1. *Wo to the rebellious Children, saith the Lord, that take Counsel but not of me; that cover with a מסכרה (an Instrument of Covering) but not of my Spirit—*Amos ix. 11. *In that Day אקים will I rise up כיה the Tabernacle of David that is fallen, and close up the Breaches thereof, and אקים I will raise up his Ruins, and I will build it as in the Days of old.* Nah. ii. *They shall make haste to the Wall thereof and סכך the Defence, (Covering or Coverer) shall be prepared.* Zach. xiv. 16. *Every one—shall even go up—to keep the Feast המסורה of Tabernacles; this was washed Raiment,*

ment. Zech. iii. 4. *Change of Raiment.* Isa. lxiv. 6. *But we are all as an unclean Thing,* and all our Righteousnesses as בגד a Garment of עדין, * Institutions. בגד עדין Coverings, Deceits by Institution, our Righteousness, as *Esau's Garments* were to *Jacob*, by Appointment, to deceive his Father and gain the Blessing. Our Nakedness gives an Idea of original Sin; corporeal Garments are an Emblem of those Garments which are appointed to hide our spiritual Nakedness; so to deceive the Father, when we have the Garments of our elder Brother: a Cloak is proverbially used to this Day. So they were said to be naked, when they were strip'd of their Institutions. Deut. xxxi. 10.—*Year of השמטה Remission, in the Feast of Covering.*

* *The Garment of Institutions, or the additional Parts of their Dress which by Institution represented spiritual Perfections, was not their own natural Dress, but put on them by Command. So our Righteousness is not our own, but put on us by Christ, or received from him: When they were polluted, those Ornaments or that typical Dress was taken from them: So St. Paul (alluding to these Ornaments which represented the Perfections of Christ) joins the putting on this Dress בגד (בגד is Dissimulation and a Garment) which makes us appear what we are not, holy, clean, hiding our Nakedness (or disguising our Filthiness,) joins putting on this with Purity of Life Rom. xiii. 14. put ye on the Lord Jesus Christ, and make not Provision for the Flesh. Eph. iv. to the End of the Chapter.*

Every one was distinguished by his **גָּזַר** Vestment. (Qu. Prophet) The Priests for their Offices, and Kings. Common People were to wash their Vestments, those of Lepers to be burnt; all but the chief Priest tore their Vestments; the Insignia were worn upon their Vestments; *Aaron* was not to die in his Vestments; the Materia, the Shape, the Colours are described; Sackcloth was the Vestment of Humiliation; **פִּצְצִי**. 19. Wickedness is said to be as a Vestment; Christ in *Isaiab* puts on Vestments of Revenge; of Salvation; sprinkled with Blood; with Victory. *Jacob's* Bread to eat, and Garments to put on, **Gen. xxviii. 20.** refer to the Priesthood, because he would erect Bethel, **v. 22.** *And this Stone which I have set up a Pillar shall be Bethel, a House or Temple of God.* So under the Root **לְבָשׁ** a Garment. So under **כִּתּוֹן** a Coat. **Gen. iii. 21.** — *The Lord God made Coats of Skins and clothed them.* **Is. xxii. 20.** — *I will call my Servant* **אֱלִיקִי**, (the Irradiator who shall rise up,) *the Son of* **הַלְקִיָּהוּ** (Part of Jehovah or Part of the Effence of him) *and I will clothe him with thy Robe.* Many of the chief Expressions are under **לְבָשׁ** *; the Priest's Garments and Ornaments;

* *Exod. xxviii. The Parts of the Priest's Dress are mentioned, then v. 40. they are said to be for (to represent) Glory and Beauty, and thou* **תִּלְבָּשׁ** *shall put them on* **אֶאֱרֹן**. **Lev. xvi. 24.** And he (*Aaron*) shall wash his Flesh with Water in the holy Place and **לְבָשׁ** his Garments. *To this alludes Ps. cxxxii. v. 9. let thy Priests be clothed with Righteousness. 16. with Salvation.*

the

the Powers and Virtues of Christ, the

34. The Spirit of Jehovah לבשׁה clothed Gid-
xii. 18. The Spirit לבשׁה came upon (clothed)
Lanron. xxvi. 20. The Spirit of the Alehim לבשׁה

xciii. 1. Jehovah the King לבשׁה has put on Ma-
was put on Strength. civ. 1. Thou art clothed with
r and Majesty. Is. lxi. 10. He has clothed me with
garments of Salvation, he has covered me with the Robe
righteousness. Gen. xlix. 11. washing לבשׁה his Garment
Wine (Wine represented the Blood of Christ, and so is called
the next Words the Blood of Grapes) and his Clothes in the
Blood of Grapes. (What Blood is and how it cleanses and
whose Blood it is that doth cleanse, see above under Baptism;)
this is the Sufferings of Christ, by which the Humanity was
made pure, or washed clean; for though Christ was without
Sin, all the Adamah was under the Curse.

Isa. lxi. 1. Awake awake, לבשׁה put on thy Strength, O
Zion, put on the Garments of thy תפארה Beauty or Glory.
lxi. 1. Jehovah has commissioned me to preach the Gospel unto
the meek (the same as Mat. xi. 5. the Poor (in Spirit) receive
the Gospel) — to give unto them — תפארה Beauty for Ashes
(Light instead of the Ashes which Mourners threw upon them-
selves) — the Garment תהלה of Irradiation for the Spirit of
Heavenness. So Rom. xiii. 14. Put ye on the Lord Jesus Christ.
Gal. iii. 27. — Have put on Christ. Eph. iv. 24. and Col.
iii. 10. — Put on the new Man. The Idea of these Expres-
sions will be very plain and obvious if it be considered, that
these Garments were not their common, ordinary, but additional
Requisites and Ornaments which represented the Perfections of
the Mind, mental Beauty, Strength, Righteousness, Holiness
&c. and putting on the one was expressive of being invested with
the other: as these Perfections are in Christ originally, and in
us only by Communication from him, putting on the Lord Je-
sus Christ, putting on Christ — the new Man &c. is by Faith
receiving them (the Perfections) from him. What Isa. calls
תפארה and St. Paul putting on the Lord Jesus Christ,
(who

the regal Vestments; † so to Sackcloth: so with Evil; each *expressed* for what, or understood by Usage; so changing their Indumenta, *what they put on*; so שלמה Pf. civ. 2. *who coverest thy self with Light as with a Garment*, (Peace or &c.) Cant. iv. 11. *And the Smell of thy Garments is like the Smell of Lebanon.*

JUBILEE.

WHEN Christ had offered and raised himself, as the Word מלך used with a Sacrifice expresses; he then had justified himself, and was admitted into his Kingdom, entered upon his Joint Office of Intercessor and King, so a royal High Priest. His Part of the Cove-

(*who is the Sun* (שמש) of Righteousness,) is, Rev. xii. 1. *hieroglyphically represented in Vision to St. John, after it had had its Completion*; a Woman (the Church under that Character, as elsewhere and what Isaiah above calls Zion and Jerusalem) clothed with the Sun, i. e. שמש, Light of the Sun. Job xxix. 14. לבשתי I put on Righteousness and it clothed me, *Answered his expectation in proving a Comfort to him.* Pf. cxxxii. 8. 16. above. Prov. xxxi. 25. Strength and Honour are her Clothing. *Is not this the Clothing St. Paul speaks of 2 Cor. v. 1. to the 5th verse? Their Dwelling under Tabernacles was the same as putting on the Garment* וּפְאָרָה, *So what we are to be clothed upon with, is the Perfections of Christ Jesus our Lord, Glory, Honour, and Immortality; he is the Branch of Glory. So סכה the Tabernacle under which we are to dwell: The Garment of Glory we are to be clothed with.*

† 2 Sam. xiv. 2. לבשו put on mourning Apparel. Esth. iv. 1. לבשו be put on Sackcloth with Ashes Pf. xxxv. 13. When they were Sick, my clothing was Sackcloth.

nant

nant in his Flesh was finished, and then he was to plead his Right, his Merit, by exhibiting the Purchase paid for his Brethren; and to rule, govern and protect them; destroy their Enemies &c. when the grand Sacrifice of Atonement was to be made, the same Trumpets of Silver which were appointed Numb. x. to call the People to War, *and* were to be used to convoke them to solemn Meetings, were as 2 Chron. xxix. 28. to be sounded over their Burnt Offerings and Peace Offerings. The Contest typified was between Satan on one Side, and Man or the Surety for Man on the other Side; whether he could overcome the Temptations of Satan, so overcome him, and maintain his Innocency and could redeem Man, deliver him out of Satan's Hand and destroy Satan: and lastly between the Father and Man, or the Surety for Man, the Son; whether he would or could perform perfect Righteousness, and endure the Wrath of the Father, the Punishment due for the Sins of Believers. The Victory was obtained by resisting so overcoming Satan (who yielded to him ever after,) by performing his Part in Action, and by voluntary suffering the Wrath of the Father &c. The rest for the People was weekly; the Atonement yearly. Exod. xxiii. 11. the Rest for the Land was every seventh Year; and the general Jubilee every fiftieth Year. Upon typical Victory in both Cases Lev. xxv. 9. in the Day of Atonement *thou shalt cause the* תרועה Tuba Cornea (that beautifying) the

the Horn, (the Power of the Lamb, then a Ram) the powerful one, the Leader) *הַקּוֹרֵן* *to found* (הַקּוֹרֵן or קוֹרֵן to break the order, frequently of Good, so Evil, here of the Air) *throughout all the Land, and proclaim* *הַקּוֹרֵן* *Liberty* (Part. Passive, that they were freed, which I take to be from the Root קוֹר; doubled, the Time they had Liberty, lived, enjoyed, inhabited. This Word is joined with Myrrh, מִרְרָה, whether Myrrh was an Emblem of it, I determine not) *It shall be to you* *יְהִי לָכֵן* construed Jubilee; a Ram; the Time of sounding: 'tis from the Root בָּל. *Names and Attributes.* Leading out of one Place or State into another, (proved Josh. vi. 5.) here expressed, *To their Possessions, to their Families*: all Debts, Mortgages, Imprisonment or Servitude of the Israelites were cleared, and their Possessions, Families and Estates free, and they were to hold a Rest, to live upon the Stores which the 49th Year had produced, and that which that Year should produce, during that Year without Labour and till the next Crop. What this predicted needs no Paraphrase; 'tis explained by innumerable Texts.

The War that was typified, Ps. xviii. 24. *He teaches my Hands to war.* xxiv. 8. *Who is the King of Glory! the Lord strong and mighty; the Lord mighty in Battel.* cxi. 7. *Thou hast covered my Head in the Day of Battel.* cxliv. 1. *Blessed be the Lord my Strength that teaches my Hands to war; my Fingers to fight.* II. ix. 5. Every Battel
of

of the Warrior is (when the whole Battel of the Warrior was) with confused Noise and Garments rolled in Blood; but this shall be with burning and Fewel of Fire. Cap. lxxiii. If. lix. 16. &c. Rev. xiii. 4. xix. 11, 13.

שופר Ps. xlvii. 3. The Aleim are gone up with שופר, Jehovah with the Sound of שופר the Trumpet. lxxxi. 3. Blow up the Trumpet. xcvi. 6. With Trumpets and Sound of Cornet make a chearful Noise before the Lord the King. cl. 3. Praise him with the Sound of שופר the Trumpet. If. xxvii. 13. The great Trumpet shall be blown, and they shall come which are ready to perish—and shall worship the Lord in the holy Mount at Jerusalem, Zech. ix. 14. And the Lord God shall blow the Trumpet. רוע. Jud. vii. 21. ran and רוע cried and fled. xv. 14. The Philistines shouted against him. Ezek xxi. 22. To lift up the Voice with shouting. The Heathens used this; so the Jews Ps. xxvii. 6. I will offer in his Tabernacle Sacrificing of Shouting תרועה; xlvii. 1. All the People הרוע shout unto the Aleim—God is gone up with תרועה shouting, lxvi. 1. lxxxi. 1, הרוע make a joyful Noise unto the Aleim of Jacob. lxxxix. 15. Blessed is the People who know תרועה the joyful Sound. xcv. 2. xcvi. 4. Make a joyful Noise to him with Psalms—with Trumpets c. i. הרוע to the Aleim. cl. 5. H. xlv. 23. Zep. iii. 14. Zech. ix. 9. *

דורר

* Was not this Part fulfilled Mat. xxi. 9. The Multitudes—cried, saying, Hosanna to the Son of David—Mar. xi. 8, 9. Cut down Branches—cried, saying, Hosanna—
Joh.

דברו. H. lxi. 1. — *To proclaim Liberty to the Captives.* xxxiv. 8. *To proclaim Liberty unto them.* 15. — *in proclaiming Liberty every Man to his Neighbour.* Ezek. xlvi. 17. — *then it shall be his to the Year of Liberty.*

All the Acts of rejoicing upon the Acceptation of the Sacrifices, Atonements, the Solemnization of the King's Birth, Accession to the Crown, to his Kingdom, upon Victories, &c. (2 Par. xxiii. 13. for a Type) by singing; Mu-

Job. xii. 12. — Much People that were come to the Feast — took Branches of Palm-trees, and went forth to meet him, and cried, *Hosannah*, blessed is the King of Israel that cometh in the Name of the Lord. *Was not this acknowledging the true Design of the Feast of Tabernacles, owning Christ to be the Person aimed at in it, and ascribing to him all the Perfections which the Branches of the different Trees were made Emblems of; this was acknowledging him for the Messiah, their Protector the Tabernacle of David, he who was to clothe their Mortality with Immortality; under whose Shadow they were to dwell for evermore.* Some have made this pompous Entry of our Saviour into the holy City an Instance of what they call Humility; because he rode on an Ass: whereas this was a public Claim of his being King, which was acknowledged by the People who met him with Palm Branches (Victory) and proclaimed him as such; and Kings used to ride on Asses or Mules, as this might be, and, I suppose, putting their Clothes under Christ when he rode, was to the same Purpose as strewing the Branches in the way; because their Garments or additional Ornaments on them (as above) represented the very same things as the Branches did; and wearing the emblematical Garments was the same as sitting in the emblematical Tabernacles or Booths. It was not for Want of a Saddle, surely. 2. Kings ix. 13. — They took every Man his Garment and put it under him (Jehu) and blew with Trumpets, saying, *Jehu is King.* Did not Jehu's Captains and the Disciples mean the same Thing? Ascribe the Power and submit to him.

sick;

sick ; and many other Ways ; come under this Head ; so as usual then, and to this Day, there has been a general Act of Oblivion ; all Prisoners (of whom Barabbas was the last there) were released : so when he enters his Kingdom, as Pf. xxiv. 7, 8, 9, 10. cxviii. 19. So when he is to come to take Vengeance of his Enemies, and carry his Friends with him into the Possession of his Kingdom, he is to be introduced with the Sound of the Trumpet. 1 Thes. iv. 16. *The Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trump of God.*

The Court an Exclusion from the Tabernacle.

Without the Fence of the Court, which inclosed the covered Tabernacle, the Area where the Altar for Sacrifice &c. stood, set up *Exod. xxx. 3.* the Princes and People of all Ranks at large, on the Feast-days, or Times appointed, were ordered to assemble ; which when the Temple was built had Gates, Porches, Cloysters, &c. and these in common speaking were called the Temple, though strictly distinguished for their respective Uses : when the Tabernacle rested, 'tis likely there was another, so an outer or third Court, whose Fence included the Israelites and excluded the Gentiles ; as there was at the Temple ; whether the Gentiles were included by a Fence, or at large, is not material.

I have

I have shewed above that they have applied the Word *וַי* to a vast Number of Ideas; and that it is to appoint, constitute, or institute; It was first joined (*applied*) to the Tabernacle and what was in it, which was with the Israelites before *Moses* erected one. When they had made a Calf and were stripped of their instituted Emblems *Exod. xxxiii. 2. I will send an Angel. 3. For I will not go up in the midst of thee. 7. And Moses took the Tabernacle and pitched it without the Camp, and called it אהל מועד, the Tabernacle that was instituted. (As Jehovah had called that which was to be made) and it came to pass that every one who sought Jehovah went out unto the Tabernacle instituted which was without the Camp. v. 10. And all the People rose up and worshipped every Man in his Tent Door. At Moses's Intercession v. 14. He said, my Presence shall go with thee &c. So Numb. i. 53. But the Levites shall pitch round about אהל מועד to the Place of the Habitation מועד of the Appointment, that there be no Wrath upon the Congregation, (appointed meeting) of the Children of Israel. xviii. 22. Neither must the Children of Israel henceforth come nigh אהל מועד, lest they bear Sin and die. But the Levites shall do the Service of אהל מועד.*

They construe this * Word as it happens to be joined with other Words; sometimes as *Exod. xvi. 34. Testimony*; sometimes as *Prov. v. 14. Assembly*; sometimes as *Exod. xii.*

6. Sy-

6. *Synagoga* ; sometimes as Levit. xxiii. 4. *Feasts* ; sometimes *Congregation* ; sometimes *to meet* ; (though they construe the Word to make Jehovah meet Moses ; there is another Word he uses to meet a Prophet, so for one Man to meet another ; so another, for People to meet and make a Congregation) sometimes *Appointment* ; so would insinuate or infer that it was constituted the Receptacle for the People to meet in, so a Synagogue ; so it, or they, or both, a Church ; whoever was to meet there, it could not be the Church, unless they make the Type upon *Aaron's Breast*, the Church ; so we must see to what Ends it was not and for what Ends it was appointed. It was certainly not for this End, but for another End, Exod. xv. 17. *Thou wilt bring them in, and plant them in the Mountain of thine Inheritance*, מִכּוֹן *the place thou hast made* לְשִׁבְתֶּךָ *for thee to dwell in, Jehovah* ; מִקְדָּשׁ *the Sanctuary, O Lord, thine hands have formed.* This was a Figure of the Humanity and Divinity ; none but an extraordinary Prophet at first, and afterwards the Priest had any Thing to do with the Tabernacle ; and the High Priest was not one of the People, but had distinct Sacrifices for himself ; and when the national Service was reduced to one place, the High Priest had many Assistants, yet it was considered as one Priesthood ; so the Tabernacle, the High Priest, and the Sacrifice (for they were all but one) was an Emblem of Christ and no other. An extraordinary Prophet, or

the High Priest (Qu. King) were to meet the Divinity in the Figure of the Humanity there ; and so the Divinity by the Prophet or High Priest was to meet the Children of Israel as you may see *Exod. xxix. 42, 43.* — *At the Door of the Congregation, before the Lord: where I will meet you, to speak there unto thee. And there I will meet with the Children of Israel.* For the People could approach no nearer than the Gate of the Court which included the Tabernacle ; they say those who laid their Hands upon the Heads of their Offerings and made Heave Offerings and some other Species, were permitted to come to the Altar in the Court to *heave &c.* 'tis claimed by the *Aleim 2 Par. i. 3.* *So Solomon and all the Congregation went to the high Place that was at Gibeon, for there was* וזה המקום אשר היה מועד האלהים *which Moses the Servant of Jehovah made in the Wilderness.*

We find no joint Services of the Eleven Tribes as a Church, nor of their joint Offerings ; some of them offered separately at the Dedication of the Tabernacle ; but I find no mention of that at the Building of the Temple ; They did something at the Restoration of the Service of the Temple in the reign of *Josiah* ; indeed every one paid half a Shekel for the Service of the Tabernacle to atone, which I suppose was to purchase Sacrifices, &c. so private Persons offered particular Sacrifices : 'Tis certain that the People were admitted into the Terms of Purification ; and that there were Qualifications for
being,

being, as the first Commandment, and Disqualifications from being of this Body, (which (*Ten Commandments*,) though Terms of the Covenant, or Purification for each Person, when dispersed, or of this Congregation in general, Divines will call moral Precepts) and for, or from their meeting about the Tabernacle or Temple; so for, or from receiving Benefit by the Sacrifices, Expiations, Atonement, and Blessings, of which hereafter; But they had no Access into the קדש as a Church, it was the Way into the Sanctum Sanctorum, and neither was then laid open; they were but expectant, so had no Access directly to the קדש, nor through it into the קדש קדשים, but by the Types of him who was to be the קדש, and was to enter into the קדש קדשים.

The Apostle says, Acts vii. 37, 38. *This is that Moses which said, a Prophet shall the Lord your God raise up—This is he that was in the Church in the Wilderness, with the Angel which spake to him.*—I have shewed what is meant by Angel speaking on Mount Sinai, &c. Indeed Oil, &c. the Types of the Influence of Christ and of the Holy Ghost which were to expel the Poison of the Serpent, were exhibited; but Oil, &c. was not to be poured upon any Person or Thing but the Types of Christ; except upon the Leper, which was a standing Miracle to shew the intended Power of that it signified, which was to cure every one who comes to the Chief Priest to be cured of that

foul Distemper, Pride, &c.* which the Poíson of the Serpent hath produced, or infused into the Frame of his Soul, which made him noxious, infectious, &c. and so unfit to be received into the Congregation or receive any Benefit common to them. The Blood of Christ had not then been shed, nor had his Body been rebuilt and ascended ; so the Effusion of the Holy Ghost, which was to sanctify the Tabernacles of Believers, and make them fit for the mystical Tabernacle or Body of Christ ; the Church, the Habitation of that Species of Presence was not then purchased ; besides, the Passover, and the Sacrifices of private Persons, on the Head of which each was to lay his Hand, confess, and lay his Sin ; washing of their Bodies, Clothes, Fasting and Feasting at publick Assemblies, the People were to lay their Hands on the Head of the High Priest, and he was to lay his Hands upon the Head of the Sacrifice, Scape-Goat, &c. and confess the Sins of the People, and make Atonement for them, bless them, &c. What the People did beyond, as above, was all voluntary. The very Actions of thanking and praising Jehovah, Morning and Evening, as appears by *David's Words*,

* *This explains the Reason of the Command to the Leper, Matth. viii. 4. Go thy Way, shew thy self to the Priest, and offer the Gift that Moses commanded for a Testimony unto them ; for a Testimony that he [Christ] was the true Priest who infused the real Oil, who cured with a Word speaking.*

I Par.

1 Par. xxii. 30. was appointed to be performed by the Levites. To consider, believe, pray for, and expect the Success of what was couched under these typical Actions, was the Business of the People.

Thus far what Christianity was from the Aleim and their Types, but occasionally from Men to the Aleim. The next is to shew what the Jews as a People at and after the Renewal were commanded to do on their Part.

After their Apostasy in the Affair of the Calf, as cutting off the Berith Purifier for them, they gave their Consent or acknowledged the true Aleim, and accepted of the Conditions, and were not to reject them, nor disqualify themselves, in the ten דברים Articles, (which we by Usage have called the Commandments,) negatively or positively in the first Three; that they were to have no other for Aleim, or for joint Aleim; nor suffer any Footsteps of them to remain among themselves; nor of those which belonged to the Nations, to remain in their Land; nor to pay any Services to any such; nor apply the Names or Attributes of their Aleim to any vain Thing. The next Two were but renewed positively, the Fourth the Sabbath; and the Fifth, that included in, and due for the Benefits of Marriage, in educating Children. The last Five to prohibit them from invading the Life, Property, or desiring the Property of others, to preserve Society. But these Laws though they were not moral after
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this, yet the Judgments were against Covenant-Breakers, Idolaters, Murderers, Adulterers, &c. They are of another Sort ; they are for the Best of the People, which I am to enquire after.

The Mosaick Law was properly or peculiarly what was exhibited in the *Cberubim* and *flaming Sword*, first explained by the Oracle, and by him [*Moses*] renewed in Writing. The Judgments in this Law were what was decreed against Christ, the Surety for the Sins of Men ; the Sword was turned from Man, and the Execution was emblematically performed by the Priest upon the Creatures and Types of him, and finally upon him : But as his Sufferings and Death were voluntary, they are seldom in the New Testament called Judgments, but a Sacrifice, an Offering, or &c. So he said, Luke xxii. 37. *The Things concerning me have an End.* At last, John xix. 30. *It is finished.* So Luke xiii. 32. *The third Day I shall be perfected.* The typical Part by the People, was qualifying themselves, putting away all Things offensive, avoiding Pollutions, washing their Bodies and Clothes ; those who were once purified by Water, and the Blood of the Berith under the Law, were to avoid polluting themselves, by touching Things unclean, by committing any Act which was prohibited by the Terms of Purification ; and if they erred in any Point, (except having other Aleim, for which there appears no Method of Atonement, except that general Pardon

don after the Affair of the Calf) they were to be repurified by Water, by Sacrifice, by Blood, as particularly directed; but the real Purification was not to be reiterated. Humbling themselves in fasting; at other Times exalted *themselves* in feasting; slaying and eating the Passover; meeting at the several Solemnities, laying their Hands on the Priest, &c. Eccl. xii. 13. *Fear the Aleim, and keep his Commandments,* was the Duty of Man. This has been strongly confined to what they call the Ten Commandments, and what they make the Moral Law; but I hope for the future they will include these. No moral Action, or other Act of the People was required, except as above and below, nor was any Part of the Covenant: Men were not to save themselves, but Jehovah Aleim was to save them, not for any Merit in Man; as he saved the Children of Israel in *Egypt*, in War, &c. not by any Strength in them, but for his own sake. They were only to do nothing that should hinder the Aleim from saving them. The Aleim save Men to justify themselves to all intelligent Beings; that their Resolution in creating this System, and Man, was founded upon the Determination of infinite Wisdom; and so that, whatever the most of Men should do, the Methods they took would be for their Honour, particularly for the Honour of that Person who is called the Glory. The Bounds of Virtue in the Actions of the Jews, nay even of the Christians were not prescribed or

limited, but left to the Effect, to the Consequence that Act of Grace would have upon each, in Proportion to the Degree it affected; to the Abilities and to the Gratitude of each; and that, even to the Degrees of the Crimes that were forgiven in each; it was expected that those to whom much was forgiven, should love much: Nay the Inculcations to Love, Mercy, &c. were hinted, expected rather than enjoined. But those were not all, there was a mental Service required, frequently commanded by Words not to be mistaken, which was to attend *to* not only what they did themselves, but *to* what the Priest did, what the Creatures suffered, &c. and to attend to the Event, as שמע *to hear, obey.* שמר *observe.* B. 673. Subst. plur. Ceremonies 720. נשך *to keep.* עני Prov. vi. 21. ligare, *to bind on, Bind them continually upon thine Heart.* עשה *to do,* עבד *to serve.* So under several other Terms whereby the mental Service is expressed; to lift up their Eyes, Voice, Heart, Hands, Soul, Prayers, Praise, &c. Deut. iv. 6. These were their חכמה Wisdom, and בינה Intelligence ver. 39. and ידעת thou shalt know to Day and consider it in thine Heart. iv. 10. xi. 18. xxxii. 46. ibid. vi. 7. *And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up. And thou shalt bind them for a Sign upon thine Hand and they shall be as Frontlets between thine Eyes,*
and

and thou shalt write them upon the Posts of thine House, and on thy Gates ver. 20. And when thy Son asketh thee in Time to come, saying, What mean the Testimonies, and the Statutes which Jehovah our Aleim hath commanded you? Then thou shalt say unto thy Son, We were Pharaoh's Bond-Men in Egypt, &c. ver. 25. And it shall be our Righteousness, if we observe to do all these Commandments before Jehovah our Aleim, as he hath commanded us. Cap. vii. 6. xxvi. 16. *ibid.* vii. 12. Wherefore it shall come to pass (and it shall be עקב Reward,) if ye hearken to these Judgments, and keep and do them, that Jehovah thy Aleim שמר shall keep unto thee, the very Berith, and the very חסד which he swore unto thy Fathers, and he will love thee, &c. viii. 6. Therefore thou shalt keep the Commandments of Jehovah thy Aleim, to walk in his Ways, and to fear him. ix. 5. not for thy Righteousness, or the Uprightness of thine Heart, dost thou go to possess their Land: But for the Wickedness of these Nations. x. 12. And now Israel what doth Jehovah thy Aleim require of thee, but to fear Jehovah thy Aleim, to walk in all his Ways, and to love him, and לעבד to serve Jehovah thy Aleim with all thy Heart, and with all thy Soul, to keep the Commandments of Jehovah and his Statutes, which I command thee this Day for thy Good? xii. 1. These are the Statutes and the Judgments, which ye shall observe to do in the Land; Here they are expressed, and the Words applied to the emblematical Statutes and Judgments. So Pro. xxviii.

xxviii. 4. *The Breakers of the Law praise the Wicked; but שמרי תורה the Keepers of the Law contend with them.*

The Israelites were, and the Christians are, each to keep the Terms, which admits them to the Benefit of Purification; and avoid those Actions which exclude them; —and partake of the Types or Memorials, as far as they were, or we are, admitted: But an Israelite in the Crowd, though he came there by Institution, had no more Share in the Action of sacrificing or making Atonement for his Sins typically, than a Christian has now really; and vice ver-*sâ*, a Christian no more now, than an Israelite had then: The Aleim in Mercy left them and us the Freedom of Choice upon the Evidence each Side gives, of which Tree we shall eat. They may in Justice give us Evidence of their Power, Goodness, &c. and it justifies them in saving us, if we upon their Evidence choose their Tree, their Way: And the Israelites or we have no more to boast of in putting forth our Hand to take and eat of the spiritual Food, than we have when we put forth our Hand to take and eat temporal Food: He at first gives us both; we may after we have got Strength contribute to getting more of either, and if our Soul had its original Faculties, as our Body still hath, He would hunger and thirst as much for the one, as the Body doth for the other: And each Soul will *do so* in degree as he approaches in recovering those Faculties.

K I N G S.

K I N G S.

THE Words תורה, דת, תושיה are either the Dictates, Rules of one who has the supreme or a delegated Power to his Subjects in State, Church, or &c. Or they are Terms to be performed upon Conditions pursuant to a Covenant. In the Affair of the Covenant, the Aleim were Judges, since that they committed all Judgment to Christ.

פקודים-דברים Commandments, Branches or Divisions of the Law.

חקים Statutes, are particular Appointments in reference to each Branch. So Psal. lx. 9. *Judah* is מחקקי *my Law-giver*; so the Law of *Moses* who was of the Tribe of *Levi*, was to be fulfilled and a new Law delivered.

טעם A Decree published upon a special occasion.

משפט-ערך Jer. xxx. 18. Ordinances, Directions for the Manner in which each of those Statutes are to be performed, kept, or observed.

מצוה A Precept which seems to be about minuter Circumstances. Psal. cxxxiii. 3. (*for there bath Jehovah צוה commanded the Blessing of חיים Lives.*) Concerning the Place of the Birth of Christ, so of giving eternal Life.

דרך The Way, as all those Shadows were to the Substance.

עדות Institutions, Evidence in Figures, or &c. of something done and something to be done, which carry a Sort of Law in them.

משפט The Determination upon a Law, or Execution upon the Offender. Judgment consists of Sentence for a Crime against some previous Law, and Execution of that Sentence by the Judge, and suffering of that Execution by the Criminal, where one by Agreement stands in the Place of the Criminal, by the Surety. The Design of the Execution of Judgment is to shew that the Judge is righteous and powerful, hates Injustice, and can punish the Criminal: 'Tis a Vengeance upon the Person who denies his Justice and Power, joins with his Enemies, and by Example encourages his Subjects to despise and desert him, and join with his Enemies; and in respect to this Judge, to forfeit Happiness, and make themselves miserable; and for a Terror by Example to those who stand, to keep them from joining with such who cannot rescue themselves.

Christ in the Mount gave *Moses* political Laws, exhibited in Exodus, etal. for the People to observe. to direct the Magistrates to judge between Man and Man, to inflict their Judgments, Punishments upon Criminals, &c. among themselves, which were binding to his Vice-Roys, &c. when appointed, which did not directly refer to Christianity, but consequently, to keep the Jews apart, to keep the Tribes apart, &c.

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When the Heads of the Families had abused the typical Offices of Prophet, Priest, and King; the Levitical Law, Gal. iii. 19. was added because of *their* Transgressions, till the Seed came, to whom the Promises were made, and was void then: And when the Rule of Jehovah the Second Person by the Oracle, or Prophets, was rejected, when the Judges had acted irregularly, and the People desired a King like the Nations, *Saul*, &c. were chosen; when the Kings had *abused their Power* and when the Intent of the Law *was* perverted; the Kings and Prophets made by divine Appointment ceased: And when even the Priesthood, if it were restored after the Captivity, was bought and sold, and so the Fulness of Time was come; Christ who was the eldest of the settled Line, as *Abraham*, &c. were, was to be real Prophet, Priest, and King to all the World.

The Person of the Essence, who was to be incarnate, was in some Degree King of Believers, after the Publication of Redemption, so of the Jewish State: And the First-Born, or Persons anointed by Prophets, were Vice-Roys, Emblems; and not only Believers, but those among the Heathens, kept up the traditional Ceremonies, which were emblematical of what he was to be and to do at his Incarnation or Resurrection, when he had put on his glorified Body, and was to exercise the Office of King; to deliver them from their Enemies, judge them in Mercy, &c. and of what the Subjects in his Kingdom were to do, by paying the emblematical

matical Acknowledgments to his Substitutes ; So of those of the Heathens to the Substitutes of their supposed King, the Light.

The regular Succession of Priests ceased some time before Christ came, and the Prophets and Succession of Kings ceased nearly together long before his Birth ; so though he was really born King of the Jews, he was not publicly known till a Miracle made them search the Scriptures and the Registers ; so if that Interruption had not happened, he must have been born a King's eldest Son, or a King in Possession, which would have been inconsistent with the Part he was to act and suffer.

As מלך King was an Epithet of the Second Person in the Prophecies, in all those in the Psalms, and most of those in the Prophets, before and after his Incarnation ; so it was of the Light, as I have shewed in the second Part of *M. P.* p. 104. and in *M—fine P.* p. 58. and in the *Names and Attributes of the Trinity of the Gentiles.* p. 154. 227. as Amos. v. 26. *Ye have born the Tabernacles, Coverings, (what they were see above) of your מלך King, and of your Saturn Remphan,* cited Acts vii. 43. And notwithstanding the Heaps of villainous Evasions of the late apostate Jews, all the Jews who fell into worshipping the *Names*, and all the Heathens worshipped the Light, under the Name and Idea of King, ascribed Dominion to it, or (as they thought) him ; so in Representation by giving him a Chariot and Horses ; by placing a Figure of him upon the Chariot, with
other

other royal Ensigns; and worshipping before it upon this Foundation. All the ancient Eastern Nations who understood Tradition literally, each made their King make a Covenant with them to do what they could not perform, (except as a Type assisted by him he represented) which though Christ could, the Light could not perform, so anointed him, crowned him, and submitted to his absolute Rule, giving him typical worship, &c. The believing Jews worshipped Christ, before he came, under the Name King and Anointed, in their Services, in the Psalms; but this put them upon demanding a King; this gave their Speeches Approbation; as they knew that their divinely appointed Kings were each a Representative of Christ in his chief Office. So the Jews paid Adoration to Jehovah the King, as he was in and above the Cherubim, and also as he was in the outer Tabernacle or Temple, which was the Emblem of his Body, Psal. v. 7. cxxxviii. 2.—*To the Temple of thy Holiness.* 2 Chron. xxx. 27.

The regal Essence was also distinguished from the Emblems, and the Presence in them, Psal. lxxxvi. 9. *All Nations shall worship to thy Face,* Adoni. Prov. xxiv. 1. *My Son, fear thou the Lord and the King.* Zach. xiv. 16.—*To worship the King, Jehovah of hosts.* So they paid the same Adoration to the mortal King, as they did to Jehovah. 2. Sam. xviii. 28. xxiv. 20. 1 Par. xxix. 20.—*And שׁחָוָה worshipped Jehovah* and כִּבֵּד the King. 2 Par. xxiv. 17. So to *David*, &c. under the
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the Word נפל, fell down upon their Faces, &c. So when by the Confusion of Tongues the Tradition was corrupted, and universal Empire aimed at. Judith iii. 8. *Yet he did cast down their Frontiers and cut down their Groves, for he had decreed to destroy all the Gods of the Land, that all Nations should worship Nebuchodonoser only, and that all Tongues and Tribes should call upon him as God,* אלה. So even as low as Herod, who pretended to be a King, whether Jew or Heathen, or what Thoughts he had of Christ matters not, he owns this was an universal Custom, Matth. ii. 2. When the Magi said they were come to worship the King of the Jews, he says, ver. 8. *And when ye have found him bring me Word again, that I may worship him also.* Nay even the Roman Soldiers in Mockery, Mark xv. 17. *Clothed him with Purple, and crowned him, and 19. bowing their Knees did worship him.* The Heathens dressed and crowned their Sacrifices, not only human but Brutes; and these Actions however done, proved typically what he was really to be; and this and other royal Honours paid to the Sacrifice shew, that they meant something farther than the Creature; and the Jews, when they saw Christ upon the Cross, by their Demand shewed that they knew that the King of the Jews and his Kingdom were not to end in Sacrifice; so, *If thou be the Christ save thy self and us.*

As the Kings of the Jews were to be like those of other Nations in most Cases, only were to observe

observe the Laws that were appointed. There were several emblematical Actions used among the Heathens mentioned in Scripture, and the Apocrypha, which were predicted to be done to and compleated in Christ, Gen. xl. 20. Mat. xiv. 6. Keeping their Birth-day, as at his Birth; Anointing, or Inauguration. 1 Sam. x. 1. Kissing him; Crying, 1 Reg. i. et al. *God save the King*; founding the Trumpet, playing with Musick, clapping their Hands, shouting, &c. singing Songs, feasting, placing him on the Throne, crowning him; giving him the Sceptre, the Seal, which I think was in a Ring * and other Royal Emblems; making Offerings to him, as 1 Sam. x. 27. et al. called מנות Presents; obeying him, serve him, 1 Sam. xviii. 6. Judith iii. 7. playing, singing, dancing before him upon Victory; saluting him, 1 King. i. 31. Neh. ii. 3. Dan. ii. 4. *O King live for ever*. Swearing, Gen. xlii 15, 16. by the Life of *Pharaoh*. Embalming their Bodies, burning Odours, &c. kissing them, an Emblem of divine Worship, Gen. xli. 40. *On thy Mouth*

* The King's Signet or Seal, which, I think, was in a Ring or in a Stone in the Ring, and worn upon his Finger, given to another, or impressed upon Wax, conferred the Power of Pardon, of taking Life, &c. and referred to the irradiating Power in Christ of working Miracles, of Judgment, of Life and Death, Gen. xxxviii. 18. Exod. xxviii. 11, 21, 36. xxxix. 6, 14, 30. Jer. xxii. 24. Dan. xvi. 17. Hag. ii. 23. So Seal, 1 King. xxi. 8. Predictive, Psal. lxxii. 1. *Give the King*——11. *All Kings shall fall down before him, all Nations shall serve him.*

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shall all my People do; for Example 1 Reg. xix. 18. Every Mouth that has not kissed Baal. Job xxxi. 27. Or my Mouth hath kissed my Hand; so to Christ Psal. ii. 12. Kiss the pure one (implying Son) lest he be angry. Hos. xiii. 2. Let the Men that sacrifice kiss the Calves; Satan demanded this, Matth. iv. 19. Luke iv. 7. from Christ. Luke vii. 45. Thou gavest me no Kiss, but this Woman hath not ceased to kiss my Feet. So to God save the King. Psal. liv. 1. Save me, O Aleim, by thy Name, et al. John xii. 27. Father save me from this Hour. So to singing, &c. Psal. xcvi. 1. O sing unto Jehovah a new Song, with Trumpets and Sound of Cornet, make a joyful Noise before Jehovah the King. The whole Psalm, et al. Psal. ix. 6. Dan. iii. 5, At the Dedication of the Golden Image. The same was appointed by David before the Cherubim or the Irradiator; 1 Chron. xv. 15. And the Children of the Levites bare the Ark of God—16. And David spake to the Chief of the Levites to appoint their Brethren to be the Singers with Instruments of Musick, Psalteries, and Harps, and Cymbals, sounding, by lifting up the Voice with Joy. 24. Shehaniah and others did blow with the Trumpet before the Ark of God. xvi. 4. And he appointed certain of the Levites to minister before the Ark of the Lord, and to record, and thank, and praise—With Psalteries and with Harps: But Asaph made a Sound with Cymbals. So Solomon appointed the Men-Singers and Women-Singers, Eccl. ii. 8. before him.

Dan.

*Dan. vi. 18. Neither were Instruments of Musick brought before him. Playing was due to all Kings, and David paid it to Christ. David's playing before Saul outfaced the Devil *, 1 Sam. x. 5, 10. Prophets with Instruments of Musick met Saul. Luke ii. 13. And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, &c. So crowning, Psal. xlv. 6. Thy Throne, the Aleim, for ever and ever. Zach. vi. 13. And he shall sit and rule upon his Throne,——and the Counsel of Peace shall be between them both. Rev. xii. 5. The Child caught up to his Throne. Psal. xxi. 3. Thou settest a Crown of pure Gold on his Head. cxxxii. 18. But upon himself shall his Crown flourish. Heb. ii. 9. For the Suffering of Death crowned with Glory. Psal. xlv. 12. And the Daughter of Tyre shall be there with a Gift. lxxviii. 29. Because of his Temple [his Body]*

** The Devil had conquered a King of Israel, and taken Possession of him, and by tormenting him before Death, triumphed in it. But David's Playing outfaced him; because the Musick was expressive of Christ's future Conquest over him; (the Devil knew that Christ was to conquer and torment him;) and when the Wicked Spirit, whom God had permitted to torment Saul for his Wickedness, heard those Songs of Triumph, and the Musick that was to celebrate the Conquest over him, the Thought of it, and the Consequences tormented him so, that he was not able to stand it, but fled from the Sounds which raised in him the dreadful Idea of being overcome and consigned to eternal Misery, and so terrified him till he let go his Prey. Saul seems to have been delivered unto Satan, (as 1 Cor. v. 5.) for the destruction of the Flesh, that the Spirit might be saved in the Day of the Lord Jesus.*

at Jerusalem shall Kings bring Presents unto thee. lxxii. 10. The Kings of Tarshis and of the Isles shall bring Presents: The Kings of Sheba and Seba shall offer Gifts. 15. To him shall be given of the Gold of Sheba. lxxvi. 11. Bring Presents unto him that ought to be feared; Judith ii. 7. Nebuchadnezzar demanded Earth and Water. Matth. ii. 11. Fell down and worshipped him—Offered Gifts, Gold, Frankincense and Myrrh, Victory. Psal. xcvi. 1. cxlv. 9. 11. Rev. iii. 21. Shall reign for ever. Exod. xv. 18. Psal. x. 16. xxi. 4. xxix. 10. xlv. 6. cxlv. 13. cxlvi. 10. Dan. iv. 34. vii. 14, 27. Heb. i. 8. 2. Pet. i. 11. Rev. iv. 9. xi. 15. 17. Liveth. Psal. lxxii. 15. And he shall live. Jer. xvi. 18. As I live, saith the King whose Name is the Lord of Hosts. John xiv. 19. Because I live, ye shall live also. 1 Tim. i. 17. Rev. i. 18. Swearing, Isaiah xlv. 23. Unto me every Knee shall bow, every Tongue shall swear. Psal. lxxiii. 11. But the King shall rejoice in the Aleim, every one that sweareth by him shall glory.

Since it was natural only to commit the Body of a dead Person to the Adamah from whence it was taken, hide it that it should not be offensive to the Living; and since they could have no Hopes that a Body when its Bowels and Brains were taken out, or even when the intire Body was included in Gums, Spices, &c. should rise or come to Life again, within the Time, the Flesh or even the Bones could be preserved;
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any where but in *Egypt* or such another Tract; of which we have but heard of one, *We must enquire into the Meaning of these Customs.* The Practice of preserving the dead Bodies from Corruption, anointing them, involving them in Linen, and Aromatics, embalming them, mourning for them, making Burnings (I suppose of Aromatics) at their Death, or before their Funerals, burying them in Caves, was used for the Patriarchs who were Kings, for *Joseph* who was joint King, and for other Kings afterwards, was begun long before Writing, and was continued downward; and it seems doubtful whether burning the Bodies of some was not ancient; and we find no Evidence that these Things were done either to Prophets or Priests, (except as the Patriarchs and *Joseph* were such also,) nor at all to the common People, till low down among the Heathens, when they run into Abuses of every Institution through Ignorance. The Death of each Patriarch or King, who were Types, was the End of each of their Reigns, and what was done to them after Death, and approved by Scripture must have had an Institution, was typical, (he who was excluded being a Type, had not these Marks,) was to be done either really, or spiritually, or both, to some dead King, which was to complete what these typical Actions exhibited. Gen. xxiii. *Abraham* who was Prince of the Aleim, mourned and wept for *Sarah*, purchased a Cave and buried her in it. xlix. 31. *There they buried Abraham and Sarah his Wife, there they buried Isaac and Rebecca his Wife,*

and there I buried Leah (the Mother of Judah) 1. 2. Israel was embalmed. ver. 3, it appears that 40 Days were necessary to make the Body fit to endure Carriage, or &c. but not that Embalming was common: They mourned 70 Days, after that other seven Days, and buried him in the said Cave. ver. 26. Joseph was embalmed and put into a Coffin. These Things were done to assure the Children of Israel that they were to return to, and to enjoy Canaan. 2 Par. xiv. 14. And they buried him [King Aſa] in his own Sepulchre, which he had made for himself in the City of David, and laid him in the Bed which was filled with sweet Odours and diverse Kinds of Spices prepared by the Apothecaries Art: And they made a very great Burning for him. (It is as much as we can expect that the Scripture should give one full Account of any Custom, and that the rest will be in short) xxi. 19. And his [Jehoram's] People made no Burning for him, like the Burning of his Fathers — They buried him in the City of David; but not in the Sepulchres of the Kings: Jer. xxii. 18. They shall not lament for him [Jehoiakim King of Judah] Saying, — Ah Adon, or ah his Glory. He shall be buried with the Burial of an Ass. xxxiv. 5. But thou [Zedekiah.] shalt die in Peace: And with the Burnings of thy Fathers the former Kings which were before thee, so shall they burn Odours for thee, and they shall lament thee, saying, Ah Adon. It appears fully that these Rites were instituted, because they are allowed to those who were

were worthy to be Types, and disallowed to those who were not worthy; and that these Places where they were buried remained sacred or clean; and that the Places where common People were buried, as 2 Kings xxiii. 10, Tophet, which had been used for a Place of Burning, so offering their Sons to the Sun, was by burying them in it, profaned, unclean, as all common dead Bodies were. And when the Jews turned Apostates, and would not pronounce the Name Jehovah (both which they persist in to this Day) they burned their dead Bodies as some Heathens did, as 'tis recorded Amos vi. 10. *And a Man's Uncle shall take him up, and משרתו be that burneth him, to bring out the Bones out of the House — Then shall he say, hold thy Tongue, for we may not make mention of the Name Jehovah.* The Heathen Kings had these Customs, Isaiah xiv. 18. *All the Kings of the Nations, even all of them, lie in glory, every one in his own House. — Thou (King of Babylon) shall not be joined with them in Burial.*

The Things instituted were some literally, and all spiritually completed in Christ. He was born Hereditary King of the Jews, and died King and Intercessor: After his Offering was finished by Death, his Priesthood relating to sacrificing was ended, but his intercessorial Office commenced after his Death; his Right to rule Israel was void, but his universal Rule commenced at his Resurrection. Mat. xxvi. 7. Mar. xiv. 3. Luk. vii. 37, 38, 46. John xi. 2. xii. 3.

There came unto him a Woman having an Alabaſter Box of Ointment very precious, and Spike-nard, and poured it on his Head, as he ſat at Meat. — In that ſhe has poured this Ointment on my Body, ſhe did it for my Burial. Anointing conſtituted Priest and Interceſſor, and ſignified Separation; Holineſs, &c. John xii. 3. And the Houſe was filled with the Odour of the Ointment. Cant. i. 12. While the King ſitteth at his Table (in circuitu) my Spikenard ſendeth forth the Smell thereof. Odours were an Emblem to ſhew that he had performed Actions in his Life acceptable to the Aleim, as free, as Odours raiſed without Fire are to Men, Rev. v. 8. Golden Vials full of Odours. The Burning, the Wrath at his Death, is predicted by an Infinity of Methods and in plain Words, Iſai. ix. 6. But this ſhall be with Burning, and Meat of Fire. iv. 4. By the Spirit of Judgment, and by the Spirit of Burning. lxvi. 15. For behold Jehovah will come by Fire — For by Fire and by his Sword will Jehovah plead with all Fleſh. Burning of Odours was a Type that the Act of his Death or dead Body and Blood ſhould be moſt grateful to the Aleim, as ſweet Odours are moſt grateful to Men. Matth. xxvii. 60. Mark xv. 46. Luke xxiii. 53. And he [Joſeph] bought ſine Linen; and took him down, and wrapped him in the Linen, and laid him in a Sepulchre which was hewn out of a Rock, wherein Man never before was laid. John xix. 39. And there came alſo Nicodemus — And brought a Mixture

Mixture of Myrrh and Aloes about an hundred Pound Weight, then took they the Body of Jesus and wound it in Linen Cloths with the Spices, as the Manner of the Jews is to bury.—And in the Garden a new Sepulchre, wherein was never Man yet laid; there laid they Jesus. As the High Priest, when he had offered the Sacrifice and went into the Sanctum Sanctorum, was an Emblem of his Purity, clothed with fine white Linen; so was he to be before he entered Heaven and performed his intercessorial Office there. The formal Mourning at the Death of a King, seemed to be a Type that Mankind should be guilty of putting a King to death; and as was predicted Zach xii. 10: *And they shall look upon me whom they have pierced, and they shall mourn for him — in that Day shall there be great Mourning in Jerusalem; as — and the Land shall mourn; every Family apart, &c.* Burying in Caves cut in Rocks prevented each Body from mixing with the Parts of the Bodies of others, and with the Parts of common Earth: Christ was laid in a new Sepulchre, hewed out of a Rock, where never Man was yet laid, so none could rise from thence but himself; what they intended by winding him in Ointments and Spices, whether*

* *Qu. If the 40 Days they kept the Body before they laid it in the Bed called Glory, (Isaiah xiv. 18.) did not relate to the Times, Christ was to be on Earth before his Ascension, or being placed in Glory; as embalming to preserve the Body was, of his being to be raised before his Body should corrupt.*

that

that was all, or because the Sabbath approached, they could proceed no farther; or what the Women meant (Mat. xxviii. 1. Mar. xvi. 1. Luk. xxiii. 56. xxiv. 1. Joh. xx. 1.) by preparing sweet Spices to anoint him, or Spices and Ointments, if there were not a precedent, is *not explained*, nor does saying, *as the Manner of the Jews is to bury*, explain it; for it is plain that *Lazarus* and others had no such Spices, and it is doubtful whether they were wrapped in Linen; Indeed it appears by several Citations in *Chif. de Lint. Sepul.* p. 101. &c. that the Egyptian Priests wore fine Linen and were buried in fine Linen, and that it was profane to wear Wool in their sacred Places or in their Burying Places. Imbalming was surely intended to typify rising without Corruption; but there appears no Preparation for embalming Christ, as the Egyptians did; the End of anointing with Ointment or wrapping in Spices, as was done to King *Asa*, could do no more than prepare for an Office or make a Perfume about the Body before it began to corrupt, which was what was intended. Perfumes have been explained, and Christ's Body was not to see Corruption: as in all other Things, so in these the Apostates have, in their Books writ since Christ, made these Rites common to their common People, as appears by Citations in said *Chiffletus* p. 10. by the Precept, as they pretend, of *Gamaliel* the elder, to evade any Use being made of these Customs by Christians.

It

It is certain all Nations treated their Kings with a typical Degree of divine Veneration. (The Jews and Romans performed all the Acts to Christ which the Heathens had done to their Prophets; put it to Trial, blindfolded him, and smote him on the Face and said *prophecy to us who it is that smote thee*; which if he had been pleased to have done they must have confessed him a Prophet. As they did to their Priest and to their Sacrifices, nay even to their human Sacrifices, as well as to their Kings, they clothed him in a gorgeous Robe, in Purple, and crowned him, put a Reed (for a Scepter) in his right Hand, bowed the Knee before him and mocked him, saying, *bail King of the Jews*, and set up an Accusation over his Head in Hebrew, Greek and Latin, *This is Jesus of Nazareth the King of the Jews*.) And all the silly Stories of Heathen Kings were in this Sense, that they were Emblems of the King. At last when the true Intent was lost, the latest Heathens fell mostly into common Wealths, and rejected all Knowledge of either true or supposed real King, and of the Typical Kings. We find the latest Heathen Kings and Emperors, especially the Roman, not content with Gifts of Gold and Aromatics, but stupidly fancied that they had a Right to farther Degrees of Worship from their Subjects, than had been paid. When their Empire was almost universal, as it had been in *Nebuchadnezzar*, they not only expected universal Worship,

ship, but were for having the Gifts, the Gold, made into their Images, and the Aromatics burnt before them, or in their Temples before their Images. Our modern wise Men infinitely more stupidly have imagined that these Emperors thought, and would have had others to think they were Gods. Though all this be over, though those Typical Prophets, Priests and Kings, terminated in Christ, (this looks a little crossly against the pretended Right of an imaginary Successor of a High Priest, and an imaginary Sanhedrim (*the Conclave*) who expects that Kings worship and obey him.) Since worshipping Kings, and offering them Gifts typically appears to have been in Practice, both among the Jews and Heathens, we must try to find what was meant by them. Mat. ii. 11. *The Magi fell down and worshipped him* (as King): this Service was never paid either to typical Prophet* or Priest. *And when they*

* 2 Kings i. 13. The third Captain——fell on his Knees before *Elijah*. ii. 15. The Sons of the Prophets bowed themselves to the Ground to him, *Elisha*: *The same Form of Words as is used* 1 Par. xxix. 20. And they bowed themselves to Jehovah and to the King. Dan. ii. 46. Then the King *Nebuchadnezzar* fell upon his Face and worshipped *Daniel*, and commanded that they should offer an Oblation, and sweet Odours unto him, *not as to a God, but as to a Man in whom the Spirit of God was*——of a Truth your God is God of Gods, and a Lord of Kings, and a Revealer of Secrets, seeing thou couldst reveal this Secret. *The Captains and the King Nebuchadnezzar worshipping the Prophet might be disputed, but I think the Sons of the Prophets*

they had opened their Treasures they offered unto him Gifts, Gold and Frankincense and Myrrh. Though the Gifts which were typically offered to *Saul* and others be not expressed, and those to the Ancient Kings are not recorded, it is plain these Gifts to the typical, and those at last to the real King, were not as our Interpreters would make them, Emblems of what he was to be Prophet, Priest and King, because all Kings were not Prophets or Priests; But as Gold is the Emblem of Majesty in a King, giving it to him is the emblematical Act of Subjection: And as the Aromatics or Perfumes were Emblems of spiritual Perfections in him, giving them to him was the emblematical Act of acknowledging that those spiritual Perfections were his; so in a secondary View, of the spiritual Subjection and Services which all Believers, Kings and People, often predicted under the Term Gifts, were to offer to him as God; and these were the first Fruits of the Gentiles. The King's Spouse [*Esth. ii. 12.*] among the Heathens, (and some attempt to prove that it was so with *Abimeleck* and *Pharoah* in the Case of *Sarah*, nay so among the Jews) was to be prepared before he took her, six Months with Oil of Myrrh, and six Months with sweet Odours and other Things.

phets worshipping Elisha, or by typical Incurvation acknowledging him as a Prophet makes it plain that this Service was paid to the Prophet, as well as to the King. Mr. H. makes a Query of it on a loose Paper, designing I suppose to have examined it.

As

As each King took a Typical Oath, so they made themselves *Aleim* or each a Typical *Ale*: But this is not all, as he whom each of them represented, was not only made *Ale*, but by the Oath was made (Heb. vii. 21.) Son (a stationary Condition) as he was by the same Oath v. 28. made a Priest (a stationary Officer) so by this Oath of the King's, each of them was not only made *Ale*, but typical Son, Psal. lxxxii. 6. *I have said ye are Aleim and all of you* בְּנֵי *Sons of the most High.* The Kings are frequently called *Aleim* in the Law. Christ was not only called the Son in the old Testament, but Luk. i. 32. *He shall be called the Son of the Highest.* Jesus says Joh. x. 34. *Is it not written in your Law, I said, ye are Sons, Aleim; if he called them Aleim unto whom the Word of God came, and the Scripture cannot be broken: say ye of him whom the Father has sanctified and sent into the World, thou blasphemest; because I said I am the Son of God?* Christ had said nothing before of his being Son, but that the Father and he were one, and puts a Case, if the earthly Kings *to whom the Word of God* (the secret Person to be revealed) either came by Inspiration or by sending a Prophet to anoint and constitute each of them, to cut off a Berith, and so administer that Oath, so make them *Aleim* or Sons of the Oath or of the Swearers, according to the constant Method of Writing in the Hebrew Scriptures. Hence Christ makes the Word *Ale* and Son of God *synonomous*
or

or imply the same Person *; and infers that if the earthly Kings were called Alcim, it was not Blasphemy in him to call himself Son of God, and say that he, (whom the Father had sanctified and sent into the World,) and the Father were one. Whether the Oath mentioned above Heb. vii. 28. was that which was made upon the first Covenant or after the Covenant at renewing the Law, or that to David, which only was the last Deviation from the Eldest, mentioned Ps. lxxxix. 3. *I have made a Covenant with my chosen; I have sworn unto David my Servant.* cxxxii. 11. and referred to Acts ii. 30. whereby Jehovah calls David Son, his Son as 2 Sam. vii. 14. 1 Par. xvii. 13. re-

* Or however to imply the other. To make our Saviour's Reasoning plainer, let it be considered that Kings to whom *כֹּהֵן* the Word Jehovah came, i. e. commissioned to be Types of him, were (as the Types always bore the Name of the Original) Sons, each of them, of Jehovah, as the Man Christ was; but had not Jehovah in them as he had, but wore emblematical Garments, which represented the Perfections of the Divinity, so were invested with it. This was, (allowing the Difference between the Type and the Principal) just what Christ says, making them, one with the Father. I and the Father are one, united. The Jehovah in him is the Father and I is the Humanity, which were incorporated, made one Thing, Body, Subsistence or &c. this the Jews called Blasphemy. Christ defends it by saying the Types (Men) were called so, were said to be one with the Father, or what is equivalent, were each called Ale: why should not he, the Original, who had really in him, by being sanctified and sent into the World, what they only had emblematically, be called Son of God, or said to be united to a Person of the Essence, as the Son of God was sanctified and sent into the World to be?

ferred

ferred to Heb. i. 5.) let each judge for himself. So Psal. ii. 7. *Thou art my Son, this Day have I begotten thee*, &c. referred to Acts xiii. 33. Heb. i. 5. v. 5. Pl. lxxii. 1. *Give the King thy Judgments, O God, and thy Righteousness לבן-מלך to the Son, the King*—— 11. *Yea all Kings shall fall down before him, all Nations shall serve him*—— 15. *And he shall live --- and daily shall be be praised*. 17. *To the Faces of the Shemosh * filiabitur nomen ejus, all Nations shall*

* Great Pains have been taken to pervert the Meaning of these Words לפני שמוש ינין שמו, because they are so expressive of the Incarnation, and State of Subjection to a Person of the Essence was for some Time to be in. The LXX. first made Nonsense of them, and those who could go no farther than the Translation and Paraphrases made by the Enemies of the Cross, and yet would presume to be Teachers, have licked up their poisoned Spittle, taken up with their evasive Interpretations; and given us them out again by Way of Comment on Scripture.

Ως in the Old, and ομοια in the New Testament are very well known to be a Title of Christ, and denote the Divinity. Act. iii. 16. His Name through Faith in his Name hath made this Man strong.

ינין is but (I think) once used as a Verb, viz. Pl. lxxiv. 8. and is there to subdue or bring under Subjection, as construed by Buxtorf in his Concordance. Whether it be of the Root ינה so the Nun (as in other Words) doubled, Matters little; as a Noun, it is construed Son, which it may very well signify, one under Subjection, who as Gal. iv. 1. differs nothing from a Servant. This is the State the second Person יהודה was to be, and was in. Lord of all, yet (for some Time) differing nothing from a Servant.

לפני שמוש in the Face of the Sun. Is not this the same as 2 Sam. xii. 11. לעיני שמוש in the Eyes of the Sun?

shall be blessed in him. Cant. ii. 3. *So is my Beloved among the Sons.* Isa. xlv. 11. (I know this Chapter is pretended to be applied to Cyrus, but that will not hold) *Thus saith the Lord קדוש the Sanctified of Israel, and his Maker, ask me of Things to come בְּנִי concerning my Son. 13. I have raised him up in Righteousness, and I will direct all his Ways—14. And they shall fall down unto thee, and they shall make Supplication unto thee; tantum in te אל, the Irradiator is only in thee, or, surely, the Irradiator is in thee.* As Eve said when she named her first Son, I have gotten a Person the very Jehovah, so several of the Kings of Israel named their first born or the Son who was to succeed, nay some of them, who had several Sons, called several of them, by Names descriptive of Christ; *Sauls יְהוֹנָתָן Davids, who claimed the Kingdom though not the Eldest, אֲדֹנָיִם and אֲבִשְׁלוּם. But שלמה was appoint-*

Sun? and as Eccl. i. 14. תַּחַת שֶׁמֶשׁ under the Sun? Do these Expressions imply more or less than openly or publicly or in the Face of all People, as it is expressed Luke ii. 30; 31. Mine Eyes have seen thy Salvation (Saviour) which thou hast prepared before the Face of all People? Before the Face of the Sun, and before the Face of all People, is evidently the same, so the Prediction and Completion are expressed by the same Phrase.

The Text then stands thus — The Name Jehovah shall be manifested in the Form of a Servant, one under Subjection, in the Face of the Sun, publicly amongst Men, in this System or on Earth, openly to the World. This is what St. Paul says God manifest in the Flesh; and what his Title דָּבָר implies.

ed to inherit. Vid. the Line of the Kings, so the Names of their Prophets and Priests: So **דניאל** a Hebrew Name descriptive, the Irradiator and one of his Offices, was called by the Chaldeans Belteshazzar, the King *Nebuchadnezzar* says, according to the Name **אלהי** of my Confederator; and *Nebuchadnezzar's* Son who succeeded him was called Belshazzar.

The Power of a King was exercised at a Distance, something like the Irradiation in or from that Person in the Essence, he represented: so of those who fancied they represented the material Light. Those who represented the Essence were allowed to be Sons; and those who fancied they represented the Light, imagined they were Sons of the Light. One of them is called Lucifer the Son of the Morning; and one is called an *anointed Cherub*; and each of them is charged for setting up to be, what perhaps every heathen King expected to be or to be treated like, their **אל**, their Irradiator. The material Fire, Light and Spirit, or at least two of them, are called **אלים** Exod. xv. 11. Ps. xxix. 1. lxxxix. 6. and the Kings who worshipped them, are called their Sons; and the Question is put, which of them was like to the true **אל** the Irradiator, the Son in Jehovah Aleim. He and his Sons are distinguished, and he is called, *Living*. Hof. i. 10. *The Sons of the Living אל*: The King of Babylon is called Isa. xiv. 12. *Lucifer, Son of the Morning*; and this Affair is fixed when the Prince of Tyre ima-

imagined himself to be אֱלֹהִים. Ezek. xxviii. 2. *Because — thou hast said I am אֱלֹהִים, the Irradiator, — yet thou art אָדָם Man, and not אֱלֹהִים.* So to the Egyptians Isa. xxxi. 3. Ezek. xxviii. 9. *Wilt thou yet say before him that slayeth thee, I am אֱלֹהִים? but thou shalt be a Man and no אֱלֹהִים, in the Hand of him that slayeth thee.* v. 12. *The King of Tyrus — 14. Thou art the anointed Cherub — thou hast walked up and down in the midst of the Stones of Fire (the Orbs, as the material Light doth.) 16. I will destroy thee &c.* This puts it beyond Dispute that in Isa. xlv. 14. אֱלֹהִים could not be applied to Cyrus but only to Christ; and that the Child or Son predicted in Isa. ix. 6. was אֱלֹהִים a Person of the Essence as well as Man; and that אֱלֹהִים cannot be the Root of Aleim, because that Word is often applied to Men, and אֱלֹהִים put in direct Opposition to Man.

Now any who read those foolish Books called *Classicks*, which is not now worth my While, may find many Instances, that the late Emperors, such as *Alexander, &c.* were vastly ambitious to be called, nay to be thought to be, Sons of their Gods; Sons of the Sun; Sons of *Jupiter, &c.* and may now see that this was the Remains of the Tradition of the ancient Institution misapplied, as most of the silly Stories in them are.

When a Man who has Capacity and Learning to read and understand what I have writ, hath made himself Master of the Knowledge of the Subjects treated of in the Scriptures,

tures, I restrain him not, but recommend to him to read, or at least examine the Parts of those foolish Books, the World has so much admired, which treat of the Theology and Ceremonies then in Being, because he will find to his great Satisfaction that they worshipped nothing, nor attributed any Power to any Thing, but to the Emblems Fire, Light and Spirit; that all the Services they paid to them, and all they attributed to their supposed Prophets, Priests or to their King, was what was founded, though in some Instances a little varied from what was settled, in the first Dispensations, and renewed by *Moses*, and the Realities performed by Christ; and that all their rhodomantick Stories of their Gods, Heroes, &c. their Law of Nature, Morality, &c. set up by them at last, was nothing but stupid Ignorance to supply the Loss of the Knowledge of the Objects, they had been so foolish as to worship, occasioned by the Confusion of Tongues, which was promised and brought to pass, and was to prepare them to receive Christianity.

Though the constituting Kings by anointing them be not recorded till late, 'tis hinted to have been a Custom by the Parable Jud. ix. 9. *But the Olive Tree said, should I leave my Fatness, wherewith by me they honour God and Man, and go up and down for other Trees?* And when Israel petitioned for a typical King, 1 Sam. x. 1. *Samuel took a Vial of Oil, and poured it upon his Head, and kissed him, and said, Is it not because*

because Jehovah has anointed thee to be Captain over his Inheritance? xv. 1. Jehovah sent me to anoint thee King. 2 Sam. i. 21. Saul——anointed with Oil. 'Tis observed the lineal Successors were not anointed, but when the Line was broken. 1 Sam. xvi. 1. Fill thine Horn with Oil. 13. Then Samuel took the Horn of Oil, and anointed him in the Midst of his Brethren, and the Spirit of Jehovah came upon David from that Day forward. 2 Sam. xii. 7. Thus saith Jehovah Aleim of Israel, I anointed thee (David) King over Israel. 1 King i. 34. And let Zadock the Priest and Nathan the Prophet anoint &c. 39. And Zadock the Priest took an Horn of Oil out of the Tabernacle and anointed Solomon, who was not eldest Son. 45. And Zadock the Priest and Nathan the Prophet have anointed him King. 2 King ix. 1. And Elisha the Prophet called one of the Sons of the Prophets and said unto him——take this Box of Oil——look out there Jehu the Son of Jehoshaphat the Son of Nimshi——then take the Box of Oil and pour it on his Head, and say, thus says Jehovah I have anointed thee King over Israel. 9. And he poured the Oil on his Head, and said &c.

The Texts which describe Christ under this Denomination, and those to whom he communicates, are 2 Chron. vi. 42. *O Jehovah Aleim turn not away the Face of thine Anointed.* Ps. ii. 22. *The Kings of the Earth set themselves, and the Rulers take Counsel together against Jehovah and against his Anointed, let us break their Bonds asunder, and cast away*

their Cords from us. — Yet have I anointed, (covered with Oil) my King upon Zion the Hill of my Holiness. I will declare the Decree; whereof Jehovah hath said, thou art my Son, this Day have I begotten thee — kiss the pure one, lest he be angry. Pf. xlv. 6. Heb. i. 8. Thy Throne the Aleim for ever and ever. The Scepter of thy Kingdom is a right Scepter; thou lovest Righteousness and hatest Iniquity; therefore the Aleim thy Aleim hath anointed thee with the Oil of Gladness above thy Fellows. All thy Garments smell of Myrrh, Aloes and Cassia, out of the Temples (or Boxes) of Ivory whereby they make thee glad, Pf. lxxxix. 19. Then spakest thou in Vision to the holy one; and saidst I have laid Help upon one that is mighty (mightied) I have exalted one chosen out of the People. I have found the Beloved (or the loving one) my Servant; with Oil, my holy one, have I anointed him; with whom my Power shall be established — he shall cry unto me thou art my Father; my Aleim — also I will make him my First-born Ec. xcii. 10. But my Horn shalt thou exalt like the Horn of an Unicorn; for I am anointed with fresh Oil (Oil of יָצָהָר the Light.) Pf. cxxxii. 10. For thy Servant David's Sake turn not away the (Presence) Face of thine Anointed — 17. There (in Sion) will I make the Horn of David to bud. (Isa. v. 1. My Beloved hath a Vineyard in the Horn of the Son of Oil.) I have ordained a Lamp for mine Anointed. His Enemies will I clothe with Shame: but upon himself shall his Crown

Crown flourish. Isa. lxi. 1. *The Spirit of Jehovah Aleim is upon me, because he hath anointed (constituted) me to preach good Tidings to the Meek, &c.* Luke iv. 18. Dan. ix. 24. *Seventy Weeks are determined upon thy People and upon the City of thy Holy one to finish, (to restrain) the Trangression and to make an End of (seal up) Sins, and to make Reconciliation for Iniquity, and to bring in the just one of Ages, and to seal the Vision and Prophecy (the Prophet) and to anoint (constitute) the holy one of the holy ones. Know therefore and understand that from the going forth of the Commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven Weeks; and threescore and two Weeks the Street shall return and be built again, and the Wall, (Breach or Ditch) even in troublous Times (in Straight of Times) and after threescore and two Weeks shall Messiah be cut off but not for himself (and shall have nothing) and he shall confirm the Terms of Purification with many in one Week, and in the Midst of the Week, he shall cause the Sacrifice and Oblation to cease; and for the Overspreading of Abominations, he shall make it desolate, &c.* Hab. iii. 13. *Thou wentest forth for the Salvation of thy People, even for Salvation (a Saviour) with thine Anointed.* Joh. i. 41. *We have found the Messiah, which is being interpreted, the Anointed, the Christ.* Acts iv. 27. *For of a Truth against thy holy Child Jesus whom thou hast anointed.* x. 38. *How God anointed Jesus of Nazareth with the*
I 4
Holy

Holy Ghost and δύναμις with Power. 2 Cor. i. 21. Now he which establishe us with you, in Christ, and bath anointed us is God. 1 Joh. ii. 27. But the Anointing which ye have received of him abideth in you: and ye need not that any Man teach you: but, as the same Anointing teaches you of all Things, and is Truth, and is no Lie: and even as it hath taught you, ye shall abide in him (it.)

I have cited a few of the Texts in the Old Testament, which mention this King in M — fine P. p. 58. 64. &c. I must take in those with the rest. Ps. lxxiv. 12. *The Aleim is my King from the Beginning, or First-place. Gen. xiv. 18. And Melchizedeck King of Salem brought forth Bread and Wine. Numb. xxiii. 21. The Shout of a King is among them. xxiv. 7. His King shall be higher than Agag, and his Kingdom shall be exalted.*

Deut. xvii. 15. *From among thy Brethren shall thou set a King over thee. 1 Sam. ii. 10. He shall give Strength unto his King and exalt the Horn of his anointed. xii. 12. A King shall reign over us, when Jehovah your Aleim was your King. 2 Sam. xvi. 9. Why should this dead Dog curse my Lord the King, xxii. 51. He is the Tower of Salvation to his King &c. Ps. ii. 6. Yet have I set my King upon my holy Hill v. 2. lxxxiv. 3. My King and my Fœderator, x. 16. xxix. 10. Jehovah is King for ever and ever. 18. Great Deliverance giveth he to his King. xx. 9. Let the King hear us when we call. xx. 1. The King shall*
joy

joy in thy Strength O Jehovah, and in thy Salvation. xxiv. 7. Lift up your Heads, O ye Gates——and the King of Glory shall come in——who is the King of Glory? Jehovah, repeated v. 9, 10. xlv. 4. Thou art my King. xlv. 1. Things I have made touching the King. 11. So shall the King greatly desire thy Beauty.—she shall be brought to the King in Raiment of Needle-work [Eye-lets] ex ocellaturis auri vestimentum ejus. xlvii. 1. O clap your Hands, all ye People, shout——for Jehovah most High is terrible; he is a great King over all the Earth——sing Praises unto our King &c. lxviii. 24. The goings of my Aleim, my King, in the Sanctuary. lxxii. 1. Give the King thy Judgments, O Aleim, and thy Righteousness to the Son the King. lxxxix. 18. The קדש Holy one (or anointed) of Israel is our King. xcix. 4. The Strength, the King loveth Judgment. cxlv. 1. I will extol thee אלוהי מלך my execrated one המלך of the King. cxlix. 2. Let Israel rejoice in his Makers: Let the Children of Zion be joyful in their King. Cant. i. 4. The King has brought me into his Chambers. 12. While the King sitteth at his Table, my Spikenard sendeth forth the Smell thereof. Which literally expresth the Act of M. Magdalene. Cant. vii. 5. The King is bound in the Galleries. Isa. vi. 5. Mine Eyes have seen the King. xxxii. 1. For the Righteous shall a King reign——and the Person shall be as a biding Place of the Spirit, &c. Thine Eyes shall see the King in his Beauty. 22. Jehovah is our King. xli. 21.——Saitb the King of Jacob. xliii.

15. *The Creator of Israel your King.* xliv. 6. *Jehovah King of Israel.* Jer. viii. 19. *Is not Jehovah in Zion? is not her King in her?* x. 7. *Who would not fear thee, O King of Nations? For to thee doth it appertain: forasmuch as among all the wise ones of the Nations, and in all their Kingdoms there is none like unto thee.* 10. *Jehovah is an everlasting King.* xxiii. 5. *a righteous Branch, a King shall reign and prosper.* xlviii. 15. li. 57. *As I live saith the King whose Name is Jehovah of Hosts.* Ezek. xxxvii. 22, 24. *One King shall be to them all—and the loving one my Servant shall be King over them.* Dan. iv. 37. *I Nebuchadnezzar praise and extol and honour the King of the Names.* Hof. iii. 5. *And the loving one their King shall they seek.* x. 3. *We have no King, because we feared not Jehovah; what then should a King do to us?* 15. *In a Morning shall the King of Israel be utterly cut off.* xiii. 10. *I (Jehovah) will be thy King.* Mich. ii. 13. *Their King shall pass before them (to the Faces) and Jehovah at the Head of them.* v. 1. *They shall smite the Judge of Israel with a Rod upon the Cheek. But thou Bethlehem Ephrata—out of thee shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of old, from the Days of Ages. So Moses, who was of Levi, was but the typical Lawgiver.* Zeph. iii. 15. *The King of Israel Jehovah is in the midst of thee.* Zach. ix. 9. *Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: (See Glory and Gravity p. 216.*
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et seq.) the Christian Church. Behold thy King cometh unto thee: he is just and having Salvation (saving himself) lowly and riding upon an Ass, and upon a Colt the Foal of an Ass, &c. see Isa. lxii. 11. Mat. xxi. 5. John xii. 15. Zach. xiv. 9. Jehovah shall be King over all the Earth. 16, 17. Shall go up to worship the King Jehovah of Hosts. Mat. ii. 2. Where is he that is born King of the Jews (confessors) xxvii. 11. Art thou the King of the Jews? ibid. Mar. xv. 2. Luk. xxiii. 3. Joh. xviii. 33. Mat. xxvii. 42. Mar. xv. 32. Luk. xxiii. 37. If he be the King of the Jews let him now descend from the Cross. Mat. xxvii. 29. Hail King of the Jews. Mar. xv. 18. Joh. xix. 3. Mat. xxvii. 37. This is Jesus the King of the Jews. Ibid Mar. xv. 26. Luk. xxiii. 38. Joh. xix. 19. Mar. xv. 9. Will ye that I release unto you the King of the Jews? Joh. xviii. 39. Mar. xv. 12. Whom ye call King of the Jews. Luke xxiii. 37. xix. 38. Blessed be the King which cometh in the Name of the Lord. xxiii. 2. He is Christ the King. Joh. i. 49. Thou art the King of Israel. ibid. xii. 15. vi. 15. And take him by Force to make him a King. Joh. xviii. 37. Art thou a King? xix. 12. Whosoever makes himself a King, speaketh against Cæsar. 14. Behold your King—shall I crucify your King? 15. We have no King but Cæsar. 21. Write not the King of the Jews, but that he said I am the King of the Jews. Acts xvii. 7. Saying there is another King one Jesus. 1 Tim. i. 17. Now unto the King immortal &c. vi. 15. King
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of Kings and Lord of Lords. Rev. xv. 3. *King of Saints.* xvii. 14. xix. 16. *King of Kings and Lord of Lords.* The Apostate Jews and Heathens had a Tabernacle to, worshipped, swore by, and sacrificed their Sons to one of the Names whom they called King, sometimes rendered *Moleck, Molock, Milcom* &c. Lev. xviii. 21. xx. 2, 3, 4, 5. 1 King. xi. 5, 7. 2 King. xxiii. 10, 13. Jer. xxxii. 35. Isa. lvii. 9. *Thou wentest to the King with Ointment.* Am. v. 26. Acts vii. 43. *Ye have born the Tabernacle of Molock.* Zeph. i. 5. *And that swear by Milcham (their King.)*

As the Hebrew Scriptures are chiefly a History of the Promises, Manifestations and Types concerning Christ; of his coming; of who he was, and what he was to do; how he was to be known: and were the Rule of Faith in these Points to all Men before he came; and after his coming, as appears Mat. v. 17. *Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfill.—Till Heaven and Earth pass away, one jot or one Tittle shall in no wise pass from the Law till all be fulfilled.* Luk. xxiv. 44. — *all Things must be fulfilled, which are written in the Law of Moses.* Acts xxiv. 14. *Believing all Things which are written in the Law and the Prophets.* xxviii. 23. *Persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from Morning till Evening.* Rom. iii. 20. *Therefore by the Deeds of the Law, there shall no flesh be justified in his Sight: for by the Law is the*
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Knowledge of Sin. But now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; even the Righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe; for there is no Difference: for all have sinned and come short of the Glory of God, being justified freely by his Grace, through the Redemption that is in Jesus Christ: whom God hath fore-ordained to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the passing over of Sins that are past, through the forbearance of God; to declare, I say at this Time his Righteousness: that he might be just and the Justifier of him which believeth in Jesus. Gal. iii. 13. Christ has redeemed us from the Curse of the Law, being made a Curse for us.—24. Wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be justified by Faith). So the Gospel is a History of the Birth and of the Actions of Christ in his three Offices of Prophet, of Priest and King; of his choosing Witnesses and Ministers who were to act under him as a Prophet, while he was so; and when he should be Intercessor and King, should act under him in those States: so of their Actions, as preaching, working Miracles &c. of the Opposition he met with from the Jews; of his sufferings as Priest and Sacrifice; of his entering upon his Intercessorship and Kingdom; of his Success, Rule &c. and of the joint Action of the Holy Ghost during those three States, and of their Actions by their Ministers. I have

I have shewed that one Part of the Covenant which the Holy Ghost was pleased to take upon him, jointly with the second Person before his Incarnation, after the Fall of Man, was to reveal by Oracle, by Vision, Dreams, &c. to Men constituted to be Prophets, and by those Prophets to the Rest of Men, the Terms of their Salvation, and whatever was from Time to Time necessary or conducive to that End ; and that this was done hieroglyphically, emblematically and typically by Oracle and by Prophets before writing, to which writing refers us in many Places. The next Method, (retaining the hieroglyphical Representations, the Oracle and Types) was to give Evidence by Miracles of the Mission of the Prophets, and not only to republish those Terms by the Mouths of the Prophets, first to the Jews, but then to commit it to literal Writing. The next was after the Birth of Christ, to act jointly with the second Person, to influence the Humanity, the real Prophet to work Miracles; to institute the real Law ; to prophesy; to perform all Righteousness and Holiness; to offer up himself, and so to perfect his Part as Prophet and Priest: after Christ's Resurrection and Ascension and entering into his mediatorial Office, in which 'tis said Rom. vii. 26. the Holy Ghost joins and acts with inexpressible Fervency ; and after Christ's Possession of his Throne and Kingdom, the Holy Ghost was to act with the Apostles &c. to assist them with necessary Powers, as deputed Prophets, to
exercise

exercise those Functions till the Church, the Kingdom, below was established; and by them to record by Writing the Accomplishment of these Things by Christ, by himself, by the Apostles, Ministers &c. and the Actions of others which were necessary as being concerned Pro and Con in those Actions, so the Laws, the Examples, the Doctrine, nay the Predictions of what was then to come in this World and the next; and afterwards when all that Part was finished, by a gentle insensible Influence to operate upon the Minds of all, but effectually upon Believers; not to furnish them with supernatural Gifts, which were for the Benefit of others, but by pouring Oil, sanctifying their Minds &c. And thus the Actions of the Holy Ghost in recording the Hebrew and Greek Scriptures were to be with Men, and were to be their Guides till the End of this World. These were the Test to know whether an Impulse in our Mind at any Time was from the Author of those Writings, from our own Heads or from Satan. Was there any Thing different or any Thing new to be communicated by Christ or the Holy Ghost after this? they say positively, no: Then in what manner is the Holy Ghost to act now? Is he to assist those who endeavour to understand what he has recorded, or those who endeavour to contradict the Scriptures, make them useless or &c. surely to assist those who endeavour to understand them, and to act jointly with them: to anoint us with that Influence which

which shews us how Christ hath loved us; which supplees our Minds and makes us submit to his Rule.

How grossly do they oppose his Design who never endeavour to qualify themselves to understand what he has recorded, but talk of Power in the Church, or make Dreams out of their own Heads; or talk of his Influences upon them, or of any other Rule for the Methods of Salvation.

K I N G D O M.

TO suppose a Kingdom in posse, we must suppose one who can create, or otherwise procure Subjects, Possessions &c. In esse, we must suppose a voluntary Being who hath Power in himself or by the Assistance of others, to lead, so rule: and one or more Subjects, mechanical, inanimate or animate; without Will, or mixt of Body and Soul; or spiritual, so voluntary, with Freedom of Action &c. and a Place or Places of Trial; of Possession; of Reward or Inheritance.

A Kingdom of a voluntary King over involuntary Subjects consists in Power to make the Machines obey; over voluntary Subjects, not in determining, forcing or punishing the Body, but in captivating the Will. So Kingdom consists in the Power of the King; in his exercising his Authority, in the Obedience of his Subjects, by Constraint, Fear, or voluntarily; and the Place of their Possession or Reward. For
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notwithstanding Power in the Prince even to destroy or annihilate, if those who should have been Subjects, do not obey, there is no King, nor Subjects, so no Kingdom ; Indeed the Prince may shew his Power by destroying and giving the Inheritance to others. So in the Gospel of the Kingdom here ; It was termed the Kingdom of God, of the Son of Man, of Christ, of Jesus, of the Father, and one would imagine oddly or ambiguously, of Heaven, heavenly Kingdom, (Matth. vi. 33. *But seek ye first the Kingdom of God (get Admission) and his Righteousness, Faith, Hope, and Charity.* The Kingdom here was nothing but Hope and its Effects. The Kingdom was to be in Heaven thence so called. Mark xi. 10. *Blessed be the Kingdom of our Father David that cometh in the Name of the Lord.*) The Kingdom of the *κοσμος*; Jehovah Aleim created and formed this System, and in the first Sense was King, whether the Rule of this material System was conditionally granted to the Second Person, to commence after the Fall of Man, or not till after Christ's Resurrection, is not very material for us to know. The Devils set up the Heavens, and their mechanical or natural and supposed intelligent Powers in them, claimed the Kingdom of this World, and offered it to Christ; and they had set up false Kings, false Prophets (and as far as they were permitted, had possessed or inspired them) and false Priests to a Lie. John xii. 31. *Now is the Judgment of this World, Now shall the Prince of this World be cast out.* xiv. 30.

The Prince of this World cometh, and hath nothing in me. Luke x. 18. And he said unto them, I beheld Satan like Lightning fall from Heaven. John xvi. 8. He [the Comforter] will convince the World of their Sin—Of Sin, because they believe not on me; of my Righteousness, by my rising and going to my Father; of Judgment, because by my suffering Man is redeemed; and the Prince of this World, even according to his own Proposals, is judged, found guilty, and sentenced. Eph. ii. 2.—According to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. When Christ redeemed Man, Satan was overcome, ejected, and doomed. So Psal. lxxviii. 18. *Thou hast led Captivity (the Captivator) captive.* And as every Thing in this System is performed by the *Names*, that was their Bait to make Men acknowledge or ascribe it to them as Kings, or to the Light one of them as King; which were the only Things which they set up in Competition with Jehovah Aleim, upon the Account of Kingdom, Power, or Rule; Men attributed this to the *Names*, in Process of Time, almost universally. Jehovah shewed his Superiority to the Seed of *Jacob*; destroyed his and their Enemies; delivered, protected, supplied and so preserved a Part of the Kingdom till Christ: but this converted few. And this Rule of this Kingdom of Christ was not only when he thought fit to protect, relieve or assist his Servants, his Subjects, or punish or destroy his Enemies; but was to be over the Minds of his Servants wh
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were rational Free-Agents: And as almost all Men had been then lately voluntarily, of Choice, subject to the real or imaginary Powers in the Heavens, or *Names*, the Knowledge whereof was then in a great Measure lost, Christ's Kingdom was to be then in winning Men to Subjection, in convincing and turning their Minds from Dependance upon, or Subjection to the Heavens, in making them own his, that he was Creator of, so infinitely superior to those inanimate *Names*; making them of Choice voluntarily subject to him: so that the Rule, the Power of giving Benefits, and Happiness temporal and spiritual here, and of eternal Happiness hereafter, which or whatever they had supposed to be in the Powers of these Heavens, should be voluntary and from Conviction confessed to be in Christ, and that he was King even of the Heavens, the *Names*; or if you please the Rule, &c. to be in the supreme Essence or third Heavens, or *Names*, of which one was in Christ; and the Exercise of the Power from the other two was to be, and at his Resurrection was, committed to him for the Benefit of Men; and that he by Virtue of his kingly Office, was final Judge of all the Actions of Men; and hereafter of the Distributions of Gifts, Rewards and Punishments; and that thence Men should judge right of the Dispensation of the Persons of that Essence, and of the Essence, Substances, or Powers in him, and of their own State and Duty here, and of their State and Happiness, or &c. to come, and those who become his Subjects here, of their Inheritance,

tance, of the Possessions in the third Heavens ; so in the Prayer which Christ taught his Followers to use, before the Kingdom was come.

Our Father which art in Heaven.] Not his but their Father, which was not the First Person, but either Jehovah Aleim in a general sense, as is shewed in M — Sine P. p. 73. under אב, or as it is in the English Translation called the Apostles Creed. — I believe in the Aleim, the Father Almighty, Maker of Heaven and Earth. — Jehovah Aleim created the Heavens and the Earth, or as Acts iii. 25. *Children of the Covenant*, so as the Essence in Christ, (Isaiah ix. 6 *To us a Son is given*,) was אב־יְהוָה the Father, the Institutor. So Luke xvi. 8. et al. *Children of Light*. The Description of being in Heaven* the *Names* does not distinguish, because Jehovah Aleim, or the Essence of Christ, were both in the *Names*, though they were not of the Substance of what the Heathens called Heavens ; whether he taught them to address Jehovah Aleim or to address himself, who was to be Intercessor for them, and present their Addresses, the Oeconomy determines. This Prayer is chiefly for the Completion of Christ's Task, and (as it was before his Death) to the Trinity.

Let thy Name.] A Term used for the Second Person, the Idea taken from Men of Name, such as had Power, Wisdom, or &c. So, *Thy Name*

* *Our Father which art in Heaven.*

a Person which in what chiefly concerns us has the Power of placing, &c. (so the *Names*, those who have the Power of placing, &c. and were Types of the real *Names*) *Thy Name* be sanctified ; that *Name* which is to be sanctified to redeem us, and which is by the Holy Ghost to sanctify us, and to have Light reflected upon it by our Sanctification, *Let thy Name* be sanctified, separated ; negatively, not attributed to created Matter ; restrictively, from taking Vengeance on all Mankind ; effectually, to redeem Believers, to send the Holy Ghost ; to intercede and rule for their Benefit.

Thy Kingdom come.] Mayest thou perform all the Conditions, mayest thou conquer Satan, Death and Hell, and enter upon the Power and the Administration, and restore Men unto perfect Liberty, the Subjection to God ; may we and Mankind renounce all Acknowledgments to the Heavens, acknowledge thy Power, and submit to thy Government, expect every good Thing here and hereafter from thee.

Thy Will be done as it is in the Heavens, so on the Earth.] Neither Angels above in the Heavens, nor Men upon the Earth, have performed the Will of God, so as to be a Precedent to succeeding Men. Philosophy is to enable us to consider the Things and Powers, which are their Actions, &c. and not to imagine Things and Powers which are not, so of the Essence, Persons, &c. The Will of God in Matter may emblematically answer these Words ; Let thy Will

be done by the *Names* upon the Orbs above and on the Earth, to support Man with Life, Light, &c. here, by two of the Emblems, so his Will is to be performed by two of the real *Names* or Persons in redeeming, sanctifying, and supporting Man here, *that he may* hereafter have Support by all Three: In other Terms, let the Covenant for the Redemption and Sanctification of Man be fulfilled; It refers to the Covenant, Intercession and Rule, as the whole was made, represented, and Part performed in the Heavens, the *Names*, to the Actions and Suffering of Christ upon Earth, and to the Actions of the Holy Ghost upon Earth. The Will of Jehovah is ultimately the Sanctification of Man, the Atonement of Christ, and the Sanctification of the Holy Ghost; in a second Sense, that it be accepted by Man, rectify his Mind, &c. So the Will of the Essence be done, as it is by the Persons in the Heavens, so by the Persons concerned in it upon Earth, so that it may produce its Effects for the Benefit of, and in the Actions of Men. This doth not exclude his providential Will in Relation to one Man, to sundry, or sundry Classes of Men, at sundry Times, in sundry States, each in their respective Times; as before, at the Time of the Death of Christ, afterwards, or &c.

Give us this Day our daily [superstantialem] Bread.] To do our Part of his Will require spiritual Meat here, Manna in this Wilderness Christ's Meat was to do the Will of his Father

ther, let that be transferred to us. Give us that Bread, Strength, Support of the Essence, typified and so often referred to, both in the Old, and by Christ in the New Testament, (which he calls his Body, explained above) which none but thou canst give ; by which we spiritually live, and also that Support, also called Bread, by which our Bodies live.

Forgive us our Trespases or Debts.] Particularly those which should have been paid to thee, and which we by the Devil's Suggestions have paid to thy, and our Servants, the *Names*, for placing any thing in Competition with thee and thy Laws, and paying the Deference due to thee, to them, and the other Services due to thee, and those from thee transferred to our Neighbours, for which we can make no Payment, either by good Works, or Sufferings, or Satisfaction to Men ; therefore accept the Satisfaction for us (typified by the Sacrifices) by the Atonement, *as* (and on Condition) that *we forgive them that trespass against us*, as we are to do in the new State, which is commencing ; both typified by what was done at the seven Years and seven times seven Years, Jubilees, when all Debts and Obligations were discharged.

Lead us not into Temptation.] If in following thee our Leader we meet with Temptation, deliver us from Evil ; from the Evil of Sin ; from the evil One ; from his Attempts ; from our own Lusts or Imaginations ; from the

Attempts of other Men ; we are not capable of delivering ourselves, we dare not say, let us deliver ourselves ; 'tis only in thy Power to deliver us ; all pretended Services of Will-Worship ; of Power of rectifying our Wills ; of delivering ourselves when we are in Temptation or have erred, is 'not now in the Power of our corrupted Wills ; assist us by thy kingly Power to resist or suffer, or whatever shall be our Duty, so that we may avoid the Actions that are evil ; or if we stagger, support us ; if we fall, help us up.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.] Though this be the Inducement to perform the whole, 'tis not in some Copies. The Place, the Rule, the Subjects, their Obedience, and the Inheritance belong not to the Heavens but to thee ; the Rule is inherent in thee ; the Subjects, this World, and the Inheritance in the next, are thine by Creation : The Subjects by Covenant, by Redemption and Sanctification.

As I have shewed that the King was supernaturally exhibited, predicted, described, &c. So was his Kingdom predicted, and described, Exod. xix. 6. 1 Pet. ii. 9. Rev. i. 6. *And ye shall be unto me a Kingdom of Intercessors, and a holy Nation.* Num. xxiv. 7. *His King shall be higher than Agag, and his Kingdom shall be exalted.* 1. Chron. xxix. 11. *Thine is the Kingdom, O Jehovah.* Psal. xxii. 28. *Because to Jehovah מלכות the Kingdom.* xlv. 6. *Thy Throne, the Aleim,*

leim, for ever and ever, the Scepter of thy Kingdom is a right Scepter. ciii. 19. Jehovah hath prepared his Throne, in the Names, and מלכותו his Kingdom ruleth over all. cxlv. 11. They shall speak of the Glory of thy Kingdom, and talk of thy Power, to make known to the Sons of Men, his mighty Acts, and the glorious Majesty of his Kingdom. Thy Kingdom is an everlasting Kingdom, and thy Dominion throughout all Generations. Isaiah ix. 7. cited Luke i: 32, 33. Of the Increase of his Government and Peace, there shall be no End, upon the Throne of the Beloved, and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth and for ever. Dan. ii. 44. And in the Days of these Kings shall מלכות the Foederator שמו the Names, raise up מלכו his King who shall never be destroyed, and his Kingdom shall not be left to other People, it shall break in Pieces and consume all these Kingdoms, and it shall stand for ever. iv. 3. His Kingdom is an everlasting Kingdom, and his Dominion is from Generation to Generation. xxxiv. 16, 26. vii. 14. And there was given him Dominion and Glory, and a Kingdom, that all People, Nations and Languages should serve him: His Dominion is an everlasting Dominion that shall not pass away, and his Kingdom that which shall not be destroyed. 18. The Saints of the High Ones shall take the Kingdom, and possess the Kingdom, for ever, even for ever and ever. ver. 22. Until the Ancient of Days come, and Judgment

ment was given to the Saints of the High Ones and the Time came that the Saints possessed the Kingdom. 27. And the Kingdom and Dominion, and the Greatness of the Kingdoms under the whole Heaven, shall be given to the People of the Saints of the most High; whose Kingdom is an everlasting Kingdom, and all Rulers shall serve and obey him. Obad. 21. And Saviours shall come upon Mount Zion.—And the Kingdom shall be the Lord's. So under the Roots, Reign, Rule, &c.

There were many in Christ's Time who waited for, and expected the Kingdom. Mark xv. 43. Luke xxiii. 51. Joseph of Arimathea an honourable Councillor, which also waited for the Kingdom of God. Luke xvii. 20. And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them, and said, the Kingdom of God cometh not with outward shew, Neither shall they say, Lo here, or, Lo there : For behold the Kingdom of God is within you. xix. 11. Because they thought the Kingdom of God should immediately appear. Others mistook it for the temporal Kingdom. Acts i. 6. *Wilt thou at this Time restore again the Kingdom to Israel?* It was anciently, and then preached, Gal. iii. 8.—*Preached before the Gospel to Abraham, saying, In thee shall all Nations be blessed.* 1 Pet. iv. 6. *For this Cause was the Gospel preached to them that are dead.* 1 Pet. iii. 19. *Preached to the Spirits (now) in Prison.* Act. xxviii. 23. *To whom he expounded*

expounded and testified the Kingdom of God, persuading concerning Jesus, both out of the Law of Moses, and out of the Prophets, from Morning till Evening. *Matth. iii. 2. x. 7. Repent ye for the Kingdom of Heaven is at hand. Luke viii. 1. Preaching, and shewing the glad Tidings of the Kingdom of God. ix. 60. Go thou and preach the Kingdom of God. xvi. 16. The Law and the Prophets were until John: Since* that time the Kingdom of God is preached, and every Man*

* This Text, and *Matth. xi. 12.* want explaining. From the Days of John the Baptist until now the Kingdom of Heaven *βιαζεται*.——*Luke xvi. 16.* Every Man *ὡς αὐτὸν βιαζεται* presses (with Force and Violence) into it. So the Kingdom of Heaven *βιαζεται*, must be, is forced or taken by Force, i. e. not without Force; this is the Sense, as well from the parallel Place above, as from the following Words, and *βιασαι*, they that use Force (and they only) *γενεσθαι* have it for a Prey, (the like Expression occurs *Jer. xxi. 9. xxxix. 18. xlv. 5.* His Life shall be unto him for a Prey) get into it.——The Discourse here is about Admission into the Kingdom of Christ in this World, which (as above) is by Faith in Christ, owning him for the true King of Israel, so putting themselves under his Protection; this Kingdom could not be robbed or taken, like a City, by Force; but if any strong Opposition had been made against the Faith in Christ, Force and Violence must be used to overcome it. And this was the Case then: Till John they had the Law, and Prophets for Guides to Christ; but they had made a pretty good Shift to construe away the Meaning of them, and through Pride, Ambition and Covetousness, had imagined a great many pretty Schemes of a Temporal King, &c. and being themselves to be made Princes in all Lands, and so forth: But when John pointed directly to Christ, as he stood amongst them, and declared that he was the Lamb of God, who was to take away the Sins of the World, and consequently, that the whole Law was spiritual, and now to be superseded, so that both their
present

Man presseth into it. Mark. xi. 10. Blessed be the Kingdom of our Father David, that cometh in the Name of the Lord; Hosanna in the Highest.

present Preferments and future Hopes were at once forfeited; they made great Opposition, and as our Saviour tells them, Matth. xxiii. 13. shut up the Kingdom of Heaven against Men. — That they went not in themselves, neither suffered they them that were entering to go in. — So there was a Necessity to use Violence: to overcome this Resistance, and we know that many in spite of all Opposition did, from John's Baptism, preach Christ, (i. e. the End of the Law) before they knew he had fulfilled all: And so they had, (as all who with Force and Violence press forward to get in, will always have) an Entrance ministred unto them abundantly, (as every Christian, Rev. i. 6. and elsewhere is to be a King) into the Kingdom, and have a Seat or Throne in it, for a Prey, that which he gained by Force. Is not this the Prey, which Psal. cxi. 5. is to be given to them that fear Jehovah? ἀπαλαῖω is to take or seize any Thing by way of Prey, — to get what could not have been obtained if Force and Violence had not been used. Doth not calling the Happiness of the next World, or the Kingdom, a Prey (as it is in innumerable Places) imply, that Force must be used to obtain it; and is not ἀπαλαῖω to take by Force very properly used? They have construed this, as if the Violence was offered to the Kingdom, whereas it is only using Force and Violence to obtain Admission against those who oppose our Entrance. — No Words could more clearly and strongly express the state of the Church at that Time; when its Riches and consequently Power was got into the Hands of Pharisees, Hypocrites, a Generation of Vipers, who would have deprived all Mankind of a Crown hereafter, rather than not wear the Bonnet (Exod. xxviii. 40.) for a few Years here. When we consider those terrible Times, when the Door was locked against those who were willing and desirous to enter, so that they were obliged to force it open to get Admittance, with what Pleasure may we congratulate the — happy Days, when the Doors are not only not locked, but set open to all, Jews, Turks, Infidels, Enthusiasts, Mad-Men. — When they are

est. The Direction, Matth. vi. 33. *Seek ye first the Kingdom of God.* Is come—Matth. xii. 28. *The Kingdom of God is come unto you.* 1. Theff. ii. 12. *Hath called you unto his Kingdom.* Whose it was—All the Appellations center in the Son of Man: He was God; Son of God: Jesus Christ; King of Heaven; our Lord; our Saviour, &c. Matth. xvi. 28. *There be some standing here which shall not taste of Death, till they see the Son of Man coming in his Kingdom.* Whence it was not.—John xviii. 36. *My Kingdom is not of this World: If my kingdom were of this World, then would my Servants fight—but now is my Kingdom not from hence.* In what it consisted—1 Cor. iv. 20. *The Kingdom of God is not in Word, but in Power.* Rom. xiv. 17. *The Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost.* Where it is—Luke xvii. 21. *The Kingdom of God is within you, (my Influence and your Obedience.)* What it was like—Mat. xiii. 19. *When one heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked One and catcheth away &c.* 31. Luke xiii. 19. *Like a Grain of Mustard Seed—Sowed—and becometh a Tree.* Matth. xiii. 33. *Like*

are not only invited, but compelled to come in; nay when the very Foundations are dug up to make Way for them. Surely the Guest Chamber will be full ere long: But then they who have not on the Wedding-Garment will be cast out into the outer Darknes. — And will not he who knowingly and designedly admits such be cast out with them? Let every חרלי ask himself this Question.

unto

unto Leaven, which a Woman took and hid in three Measures of Meal till the whole was leavened.

37. He that soweth the good Seed is the Son of Man : The Field is the World : The good Seed are the Children of the Kingdom : But the Tares are the Children of the wicked One : The Enemy that sowed them is the Devil : The Harvest is the End of the World, and the Reapers are the Angels (the rest below.) 44. Like unto Treasure

hid in a Field : the which when a Man hath found, he hideth ; and for joy thereof goeth and selleth all that he hath and buyeth the Field, —

Like unto a Merchant-Man seeking goodly Pearls : Who when he had found one Pearl of great Price, he went and sold all that he had, and bought it. — Is like a Net that was cast into the Sea, and

gathered of every Kind, which when it was full, they drew to Shore, and sat down, and gathered the Good into Vessels, but cast the bad away —

52. Therefore every Scribe, which is instructed unto the Kingdom of Heaven, is like a Man that is an House-holder, which bringeth forth out of his Treasure [the two Testaments] Things new and old. xviii. 23. Therefore is the Kingdom of Heaven likened unto a certain King which would take account of his Servants. — Have patience with me and I will pay thee all. — Forgave him the Debt, &c.

xx. 1. Like unto a Man that is an House-holder, which went out early in the Morning to hire Labourers. — Is it not lawful for me to do what I will with my own ? — 22. Like unto a certain King that made a Marriage Feast for his Son. —

and

and the Remnant took his Servants and entreated them spitefully and slew them. — Destroyed those Murderers and burnt up their City. — So those Servants went out into the Ways and gathered together all, as many as they found, both Good and Bad. — How camest thou hither not having a Wedding-Garment ? — Cast him into outer Darknes. — For many are called, but few chosen. xxv. 1. Then shall — be likened unto ten Virgins, which took their Lamps and went forth to meet the Bridegroom. — They that were foolish took their Lamps but took no Oil with them, but the Wise took Oil in their Vessels with their Lamps. — And while they went to buy, the Bridegroom came. ver. 14. — As a Man travelling into a far Country called his own Servants and deliver'd unto them his Goods. 19. After a long Time, the Lord of those Servants cometh, and reckoneth with them — 23. Enter thou into the Joy of thy Lord. — 30. Cast ye the unprofitable Servant into outer Darknes. Who hindered Men from entring — Matth. xxiii. 13. Wo unto you Scribes and Pharisees, Hypocrites ; for you shut up the Kingdom of Heaven against Men : For ye neither go in yourselves, neither suffer ye them that are going in to enter. Luke xi. 52. Wo unto you Lawyers ; for ye have taken away the Key of Knowledge : Ye entered not in yourselves, and them that were entering in, ye forbad. Who it was to be taken from, and to whom given. — Matth. xxi. 31. The Publicans and the Harlots go into the Kingdom of God before you.

you. ver. 43. *The Kingdom of God shall be taken from you, (the Jews) and given to a Nation bringing forth the Fruits thereof: Qualifications—* Matth. xix. 14. Luke xviii. 16. *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God.—Whosoever shall not receive the Kingdom of God as a little Child, shall in no ways enter therein.* Mark ix. 47. *It is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be cast into Hell Fire.* John iii. 3. *Except a Man be born again, he cannot see the Kingdom of God. The Manner of Admission.—*ver. 5. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* Baptism is the Key, the two Species of Baptism are the two Keys. Acts ii. 38. *Repent and be baptized in the Name of Jesus Christ, every one of you for the Remission of Sins.* This admitted into the Kingdom here, but was not always effectual, no not when administred by Christ. John xiii. 10. *Ye are clean, but not all (viz. Judas.)* The other Key which is infallible, and which, after the Holy Ghost descended, was often first conferred. Acts i. 5. xi. 16. *John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.* 1 Cor. xii. 13. *For by one Spirit we are all baptized into one Body.* Titus iii. 5. *He saved us by the washing of Regeneration, and renewing of the Holy Ghost.* Heb. x. 15. *For by one Offering he hath perfected for ever those that are sanctified.* 1 Cor. vi. 11.
But

But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. Rom. viii. 30. Whom he called, them also he justified; and whom he justified, them he also glorified. xv. 16. That I (Paul) should be the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable; being sanctified by the Holy Ghost. Eph. i. 13. In whom also after that ye believed, ye were sealed with the Holy Spirit of Promise, which is the Earnest of our Inheritance. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption.

Since in Times of Darknes at the Instigation of the Apostate Jews two Thirds of the World run after a mad Man for their Prophet, and have followed his Successors; and the other third run after those who set up a forged Court and Power like that of the pretended Sanhedrim of the Apostates, and their Heads, who pretend to be Successors to an Apostle, who had no Commission to act there; and as each pretend by some forged Stories that their Head for the Time being has the Disposall of this Kingdom, in direct Opposition to Scripture; for the Benefit of those who are seduced by the latter, and will allow the Scripture to be decisive; for the present I shall insert a few Texts to shew how that Matter stands.

Peter was called as the other eleven Apostles, and inspired as the other ten; and, as appears

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below,

below, was too much inclined to follow the ceremonial Law to be sent Apostle to the Gentiles; *Saul*, afterwards, *Paul*, a native Roman, was converted in a miraculous Manner; from being a Persecutor was made fit to do what *Peter*, as appears *Galatians* the second Chapter, was not fit for, and appointed by Christ, *Acts* ix. 15. *He is a chosen Vessel unto me, to bear my Name before the Gentiles and Kings and the Children of Israel.* He began to preach to the Jews, but had a Vision as he relates xxii. 17. &c. Christ told him the Jews would not receive his Testimony; and said v. 21. *depart: for I will send thee far hence to the Gentiles.* So at ix. 30. he went on this Commission to *Tarsus*, his native Place. After this, *Acts* x. *Cornelius* a Gentile, 'tis likely a Profelyte, was ordered to send for *Peter*, who was within a Day's Journey; and he was sent that special Message to instruct *Cornelius* * which he did in the hearing of his
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* 'Tis plain *St. Peter* was very much addicted to the Jewish Ceremonies, (which were now superseded) because there was Necessity for a Vision to open his Mind, and convince him that the Partition-wall was broken down, and that Nothing was unclean that was wholesome; nay this was forced to be repeated thrice, and all scarce sufficient, for *Peter* yet doubted what the Vision meant, as plain as the meaning was; and after all this he relapsed, doubted, and dissembled, which shews that the Apostles were not inspired so far as to force their Wills; but where their own Faith was concerned, they were to judge upon Evidence as other Men did: had not this been the Case, they had not had a State of Trial, so would have had no Title to Rewards; but then they were not suffered to teach others any thing,
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Kinsmen and Friends who believed, and he had no farther Commission to any other Gentile. Ch. xi. Upon *Saul's* Return and Report at *Jerusalem*, they had Advice that some had preached to the Grecians and that many believed; they sent *Barnabas*, and he went to *Tarsus* to fetch *Paul* (who doubtless had been preaching there) and brought him to *Antioch*; who constituted the first Church that was called Christian. Ch. xiii. *Barnabas* and *Saul* were by order of the Holy Ghost to the Church, by them again, in form separated to this Task, and sent farther: and preaching to the Jews, and the Jews blaspheming, say v. 46. *Lo we turn unto the Gentiles.* xiv. They return and report that God (not *St. Peter*) had open'd the Door of Faith to the Gentiles. Ch. xv. Upon a Dispute about circumcising the Gentiles, *Paul* and *Barnabas* went up to *Jerusalem*; After meeting and Disputes v. 7. *Peter* rose up (did not sit in his Chair) and said unto them, *Men and Brethren, ye know how that a good while ago, God made Choice among us, that the Gentiles (Cornelius and his Friends) by my*

but what the holy Spirit directed them in; though they were left free to form those Sentiments they were to be judged upon for themselves, by the same Rules as other Christians do: and this reconciles St. Paul's correcting him in an Article of Faith. So Peter was sent to preach to Cornelius for his own Instruction, by seeing the Holy Ghost descend on Cornelius and other Heathens, might be convinced of the Error which had got so deep Root in his Mind, not to make him, much less any others under his Shadow, Lord of the Gentiles.

Mouth should bear the Word of the Gospel, and believe. And relates what happened. Barnabas and Saul report what Miracles they had performed. James says v. 14. Simeon has declared how God at the first did visit the Gentiles. v. 19. gives Sentence. After Paul had converted Gentiles and many Countries, Ch. xxi. he repeats what God had wrought among the Gentiles by his Ministry. The Jewish Converts had not got clear of the Law, and accused him for Breach of the Law. Ch. xxv. appeals to Cæsar xxvi. repeats his Conversion and Commission. v. 17. Delivering thee from the People, and from the Gentiles unto whom now I send thee, to open their Eyes &c. Ch. xxvii. sent to Rome. xxviii. xxx. Preached there for two Years. Rom. xi. 13. For I speak to you Gentiles, in as much as I am the Apostle of the Gentiles I magnify mine Office. xv. 16. That I should be the Minister of Jesus Christ to the Gentiles &c. 1 Cor. iv. 15.—Ye have not many Fathers: for in Christ Jesus I have begotten you through the Gospel. ix. 1. Am I not an Apostle? am I not free? &c. 2 Cor. ii. 5. I (Paul) was not a whit behind the very chiefest Apostles. So no one chief. xii. 11.—In Nothing am I behind the very chiefest Apostles. Gal. i. 15. But when it pleased God, who separated me—and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathens; immediately I conferred not with Flesh and Blood—Then after three Years I returned to Jerusalem to see Peter, and abode with him fifteen Days,

ii. 2. *And I went up by Revelation, and communicated unto them that Gospel which I preach among the Gentiles.* 7. *But contrariwise, when they saw that the Gospel of the Uncircumcision was committed unto me, as the Gospel of Circumcision was unto Peter (for he that wrought effectually in Peter to the Apostleship of the Circumcision, the same was mighty in me towards the Gentiles) and when James, Cephas (that is Peter) and John, who seemed to be Pillars, perceived the Grace that was given unto me, they gave to me and Barnabas the RIGHT HANDS of Fellowship; that we should go unto the Heathen and they unto the Circumcision.—But when Peter was come to Antioch, I withstood him to the Face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: But when they were come he withdrew, &c. See the whole Chapter. Eph. iii. 8. That I should preach among the Gentiles, &c. Col. i. 25. Whereof I am made a Minister—for you. 1 Tim. ii. 7. Whereunto I am ordained a Preacher and an Apostle (I speak the Truth in Christ, I lye not) a Teacher of the Gentiles in Faith and Verity. 2 Tim. i. 11. Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles. Titus i. 1. Paul—an Apostle of Jesus Christ—to Titus. With Power to ordain Elders, Bishops, &c. 1 Pet. i. 1. To the Strangers scattered throughout Pontus. 2 Pet. iii. 2. That ye may be mindful of the Words which were spoken be-*

fore by the Holy Prophets and of the Commandments of us (not of me, but of us) the Apostles of the Lord our Saviour. They talk of a Promise to Peter upon the Confession that was revealed to him, Matt. xvi. 18. That Christ would build his Church upon a Rock (as the Jewish Temple was, and that that Rock was Peter. Isa. xliv. 6. Jehovah, 8, *Is there any one execrated besides me? Yea there is no Rock; I know not any.* If the Church had been built upon Peter, it had had a sandy Foundation, and had fallen when Matt. xxv. he (with the Aggravation of knowing by Revelation who Christ was) denied Christ thrice, notwithstanding his Repentance, which was by the extraordinary Intercession of Christ, Luke xxii. 32. *But I have prayed for thee, that thy Faith fail not, and when thou art converted, strengthen thy Brethren.* 1 Sam. ii. 2. *Not a Rock like our Aleim.* 2 Sam. xxii. 2. *Jehovah my Rock, &c.* 32. *who is a Rock save our Aleim.* Psal. lxxxix. 26. *Rock of my Salvation.* xcv. 1. *Of our Salvation.* 1 Cor. x. 4. *That Rock was Christ.* Nay Peter's triple Confession which was demanded, and the triple Charge given to treble his Diligence in the Office, common to the lowest Teacher in the Church, so to make some Amends to the Church, John xxi. were not much to his Honour, and hardly wiped off the Disgrace: He had Occasion and Sense to be grieved at what the Usurpers of his Power boast of: And to avoid Offence 'tis likely he was not suffered to be an Evangelist,

vangelist. And 'tis insinuated that by Matt.
 xvi. 19. *And I will give unto thee the Keys of
 the Kingdom of Heaven, &c.* that *Peter* had a
 separate Grant of those Keys to him and those
 who claim to be his Successors, exclusive of the
 rest of the Apostles, and their Successors, and
 all others: Which only appears to be a Pro-
 mise from him who knew the Hearts of all
 Men, and knew what Offences he would af-
 terwards commit, yet notwithstanding he
 should be admitted to some Degree of Equality
 with the rest, should receive the Gift of the
 Holy Ghost, which was intended to be more
 for the Advantage of others than of themselves,
 which was to enable and direct them to perform
 their Offices, to see into the Minds of Men, and
 at that Time judge who were fit to receive the
 Power conferred by the Imposition of Hands
 to be admitted or excluded. The Insinuation
 is false in every Point: This was not a Grant,
 but a Promise; and it was not a Promise ex-
 clusive: because the same Promise was made
 to all the Apostles, or at least to such of them as
 should continue to be Apostles. *Peter* tho' he
 fell off, 'tis likely, because he was the first who
 was made the Organ to make that blessed Con-
 fession was (as above) restored. *Judas* fell off
 and destroyed himself. *He (Peter)* confessed
 Christ first, and after denied him; but sure the
 rest who confessed him after, but never denied
 him, were also Confessors. Though *Thomas*
 doubted, he did not deny Evidence: compared

that *Peter* had Revelation, that *Thomas* had only Sense, Deduction by Reason, by the written Hebrew Scriptures, and the Miracles both had seen for Evidence, his Confession infinitely out-did that of *Peter*. He was by Sense convinced that what he felt was the Body of *Jesus*, who had been crucified and dead, so risen; and when he put his Hand to his Heart, that this was an immortal Body, one who could not naturally live with such a Wound, and consequently from Scripture, that that Person was his אדני Lord, and had the Essence in him, so was also אלה his God, he that had sworn to the Covenant and bought him. The Grant was made to all. All were to exercise it, and did exercise it. *Peter* was not the Apostle of the Gentiles, but *St. Paul*. All this Claim for *Peter* hangs upon the Misconstruction of a single Text; as the pretended Inspiration of the Quakers does: Shew the Deceit and they both drop together. Just when *Paul* had been miraculously converted, and appointed Apostle to the Gentiles, and by a second Miracle (because the Jews would not hear him) sent to his Office at *Tarsus*; Then upon the Prayers of a Heathen, *Peter* who was at Hand was sent to instruct him, which he did in the Hearing of his Relations; so says he Acts xv. 7. *God made Choicē among us that the Gentiles (Cornelius and his Friends) by my Mouth should (first) hear the Word of the Gospel and believe.* Does this Message, or these Words constitute either him or his Successors

cessors chief or exclusive of St. *Paul* or his Successors over the Gentiles, who were then almost all the World? If Christ or the Holy Ghost had sent the lowest Minister in the Church on this Errand, in St. *Paul's* Absence, would that have taken away St. *Paul's* Institution, and Mission, and the many Declarations, and once his solemn Oath, and void all his Actions, and made that Minister who never was employed again chief or sole Apostle over the Gentiles? Much less will any idle Story of Tradition. St. *Paul* Gal. ii. tells you, who he was Apostle to, and who St. *Peter* was Apostle to, and that St. *Peter* &c. allowed it. 1 Tim. ii. 7. *Whereunto I am ordained a Preacher, and an Apostle (I speak the Truth in Christ Jesus, I lie not) a Teacher of the Gentiles in Truth and Verity.* 1 Tim. ii. 7. St. *Paul* taught and governed the Heathens, and St. *Peter* tells you he writ to Strangers scattered (Jews, mostly Apostates.) There had been Contests among the Apostles while they expected earthly Power, which should be the greatest: And the false Pretence, and the Abuses of this pretended Power were certainly foreseen: Because there is the strongest Evidence given of this Grant and Exercise to St. *Paul*, that ever was given for any Man, scarce *Moses* excepted; St. *Peter's* Diocese was soon after within St. *Paul's*: For the Apostates were all dispersed. And of all others St. *Peter* could have no Successor, nor no Metropolis, unless it were to hunt the Apostates through-

throughout the whole World. And those who pretend to be his Successors must acknowledge themselves to be Jews, and so must those who regard them. Those who pretend to it have taken all their Plan, and all the Doctrine by which they maintain their Power, and acquire their Riches, not from St. Peter, nor any Thing but his Confession (tho' he was for keeping in Part of the Jewish Ceremonies, and so not a fit Apostle for the Gentiles) But from the pretended Sanhedrim of the Apostates, and from Tradition like theirs. This Promise was made to them all. *Matt. xviii. 18. Whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven:* These Promises were performed to (I think) ten other Apostles with him, when Christ had given them his Commission, and the Holy Ghost. While Christ, who was God, was upon Earth, this Power of forgiving Sins upon Earth was only in him. *Matt. ix. 6. But that ye may know that the Son of Man hath Power on Earth to forgive Sins.* *Mark ii. 7. Luke v. 21. Who can forgive Sins but God? John i. 14. He is faithful and just to forgive us our Sins;* *Acts v. 31.* This is restrained, *Matt. xii. 31, 32, &c.* for Sins against the Holy Ghost: And conditional, *Luke vi. 37.* that we forgive or love, &c. When Christ was ascended, the Holy Ghost sent by him, who was also God, exercised this Power upon Earth; and the Apostles were no more but Instruments through

through which the Holy Ghost acted, so that their Words were his Words, their Sentence his Sentence : He directed them to admit those, whom they admitted, by Baptism : He directed them upon whom to confer not only the extraordinary Gifts of the Holy Ghost, but the Oil, the saving Influence, which qualified them for the Kingdom by Holiness. If they will have Christ to have a Vicar for establishing the Church at the Beginning, it must be the Holy Ghost, no other but one possessed of Omniscience &c. could execute that Office. Acts xx. 28. *The Holy Ghost hath made you Overseers, to feed the Church of God, which he (the Essence in Christ) hath purchased with his own Blood.* There is another seeming Grant, because it is in the past Tense, not effected, before they had the Holy Ghost. Matt. xiii. 11. *Because it is given to you to know the Mysteries of the Kingdom of Heaven, but &c.* Whether this was from Christ's private Informations or &c. may be disputed. John xx. 21. *Then said Jesus unto them again, Peace be unto you : As my Father hath sent me (a Prophet) even so send I you ; and when he had said this he breathed on, and saith unto them ; Receive ye the Holy Ghost. Whosoever Sins ye remit, they are remitted unto them ; and whosoever Sins ye retain, they are retained.* This was possessed and exercised in common by the Apostles. This was predicted to be granted to them, and them only. Matt. xix. 28. *Ye which have followed*

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me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit on twelve Thrones, judging the twelve Tribes of Israel. Luke xxii. 29. And I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging the twelve Tribes of Israel. The pretended Absolutions of the apostate Jews, and from them of the Romish Church, are in Prov. 7. truly and beautifully described. The Power of Ejection, or taking off the Admission by Baptism, so Excommunication, is not an eligible Office, was never executed by St. Peter; No Instance in the Rest, but once by St. Paul, in the pretended Diocess of St. Peter, for Incest and Blasphemy, now for not answering Citations to a lay Court. Whatever there was for Incest, which he who had committed should have been taken away from among them, there was no Occasion for those who blasphemed to be excommunicated, they had renounced Christ. The second Key is what *Simon* the Sorcerer would have bought. Acts viii. 19. *Give me also this Power, that on whomsoever I lay Hands, he may receive the Holy Ghost;* but it was not to be sold, nor did it descend to the Bishops or Church after, but ceased; was to confer Gifts for establishing the Church, and all the Species of them (the Gifts) ceased together; only that Degree which is for the private Benefit of each Person remains. What this Key confers was never taken away by any
 Man,

Man, nor ever can be but by him or them who give it : nor is there any Instance that ever it was taken away by him or them. The Instances by *St. Paul* 1 Cor. v. 4. *In the Name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the Power of our Lord Jesus Christ, to deliver such an one unto Satan, for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord Jesus.* Repeated 1 Tim. i. 20. *Of whom is Hymeneus and Alexander ; whom I have delivered unto Satan that they may learn not to blaspheme.* This appears to be a Permission unto Satan, who had for the Reasons aforesaid, and that Christ might shew his Power, been permitted at that Time, to possess the Bodies of Men ; and was then permitted to torture the Bodies and Souls of Men, of such as had forfeited the Protection of Christ. This was not of the Nature of Excommunication, nor practicable now, any more than it is to take them out of the Hands of Satan, and cure them of the Diseases he inflicts : and those who cannot perform the latter before Unbelievers, have no Pretence to use the former.

The Pope assumes the Administration of Christ here, and of his final Judgment hereafter, without any Authority, Direction or Guide, in Pardons, Dispensations, Commutations, Penance, Purgatory, Intercession by Saints, Angels, &c. all taken from the forged Stories of the apostate Jews. He precludes final
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Judgment. He formerly pretended also to dispose of the Kingdom in this World. If Christ rule and interpose in them, and wills such an one to be King, and the Pope wills another, the Pope curses the Church in that Kingdom, if they will not obey his King.

Under the Law it was as great a Crime for a High Priest to meddle with the Office of a Prophet, or in making a King, as for a King to meddle with exercising the Office of High Priest. 2 Chron. xxvi. 19. *Uzziab* was smitten with Leprosy, so excluded, for attempting to burn Incense. *Abiatbar* was guilty of Death for acting the Part of a Prophet, and for pretending to dispose of the Crown, and was excluded for high Treason, though not executed: And *Zadock*, the only high Priest who ever acted in altering the Succession, did it at the Command of the reigning King who was a Prophet, and in the Presence, or jointly with another Prophet: And as the Cases now cannot be parallel with those, so none of them can be any Precedents pro or con. On the other Side they say that an old Woman can admit, use the first Key as well as St. *Peter* or any of his Successors, or those of any other of the Apostles: nay every unordained, illiterate Teacher, who takes it up at his own Hand, and preaches out of his own Head, protests loudly against the Pope, and says that he himself has, nay a crack-brained Woman pretends that she has the Keys: If any Man will come into his or her Congregation,
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and believe their Nonsense, the Holy Ghost is obliged to pour out his extraordinary Gifts upon them; which Side is most impudently blasphemous, let them dispute. Whatever the inspired Persons by their Preaching, Writing or Acting bound or loosed upon Earth, is bound or loosed at the final Judgment or in Heaven. Their Commission was to publish the Terms of the Covenant, of the Promises, the good Tidings that the Parts on the behalf of the Aلعim were performed; and the Holy Ghost by them could see who accepted, and who refused those Terms; and even the Holy Ghost had, as Christ had (though the Expression should only upon such Necessity be used) bound themselves to admit or reject according to those they had sworn to, and upon no other Terms. They declare they had not predestinated nor accepted with Respect to Persons, nor any other Way, but according to those Terms; nor gave any Dispensations or Pardons; nor appointed any Penance here or in an imaginary Purgatory; or allowed Morality, or any other Pretences to evade or supply those Terms; much less give Powers to any other to do so. Whatever Pretence the Officers in a Church may make to these Powers, Christ has bound himself to judge, and will judge according to those Terms; and notwithstanding there was a Power descended to the Successors of the Apostles; it was not (after Inspiration ceased) a Power to see who complied with and who rejected the Terms, so as to remit or reject them from the Benefit of those Terms, the Inheritance. These

These Keys were not granted to the inspired Apostles and to their uninspired Successors in a Succession, as the Office of high Priest was; much less to a parcel of mad Men; but kept in Hand, after the Time of the Apostles, to grant in the ordinary Way at Pleasure. Rev. i. 18. *I have the Keys of Hell and Death.* iii. 7. *He that bath the Key of David, he that openeth and no Man shutteth; and shutteth and no Man openeth.* Notwithstanding many were to be admitted by the Key of Baptism into the Kingdom here, some were to be small and some great, some should not and some should enter into that Part, which a Subject can enter into in this World, feigned or real voluntary Subjection; so not entitled, or entitled to the Possessions hereafter.

I allow the Pope, or him and his Assistants to dispense with the Ordinances he and they have made; such as when a Man may eat Flesh; when a Priest may marry; and all Ordinances of their own making; and with taking of the Fees they have fixed for doing so: but with nothing which was fixed by the Covenant, so not with what the Aleim have determined in their Wisdom to be the Terms of the Covenant by which each Man is to be saved; and from which they themselves cannot recede.

The Pretence to Inspiration and supernatural Gifts now in the Pope, in the Dissenters of all Sorts, and more particularly in the Quakers, is founded upon Isa. xxxii. 15. xlv. 3. Joel ii.

28, 29. Acts ii. 1. 3. 4. (applied, that of Joel by Name 16, 17, 18. to the extraordinary Gifts of Tongues &c. poured upon the Apostles and others, and continued for a few Years, till Christianity was established, which then ceased.) By impiously leaving out the whole Discourse from thence to v. 39. the Sum and End of which was repent and be baptised — *for the Remission of Sins, and ye shall receive the Holy Ghost*: then annexing v. 39. which refers to the general Promise of a Christ and Remission of Sins, and not to the Continuance of supernatural Gifts: *For the Promise is to you and your Children, and to all that are afar off, even as many as the Lord our God shall call.* So the Quakers excuse themselves from bearing Arms by Isa. ii. 4. and apply it to Matthew xxvi. 52. Rev. xiii. 10. Because Christ would not be rescued but suffer by the Sword; and because his Apostles could not have any Benefit by using, but by suffering from the Sword; and stupidly to 2 Cor. x. 3, 4. Eph. vi. 12. Because they did not fight their Lusts, the Devil, &c. by the material Sword.

Matt. v. 19. *Whoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.* 20. *Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the*

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Kingdom of Heaven. xix. 24. *It is easier for a Camel [Cable] to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.* Mar. x. 23, 24. *How hard is it for them that trust in Riches to enter into the Kingdom of God?* Luke. ix. 62. *No Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God.* Matt. vii. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the Will of my Father which is in Heaven.* Christ was to enter upon his Power at his Resurrection; upon Possession at his Ascension. xxvi. 29. *Until that Day I [the Humanity] drink it new with you in my Father's Kingdom.* Mar. xiv. 25. *Till I drink it new in the Kingdom of God.* Luk. xxii. 16. *Until it be fulfilled in the Kingdom of God——until the Kingdom of God shall come.* xxiii. 42. *Lord remember me when thou comest in thy Kingdom——to day shalt thou be with me in Paradise.* Rev. xi. 15. *The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ.* xii. 10. *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ.* Matt. xxviii. 18. *All Power is given unto me in Heaven and Earth.* Yet he could not grant the Petition, Mat. xx. 21. *Grant that these my two Sons may sit, the one on thy right Hand, and the other on the Left in thy Kingdom, because his Place was fixed in the Aleim.* Mat. xxvi.

64. *Hereafter shall ye see the Son of Man sitting on the right Hand of Power, &c.* Acts vii. 56. *Behold I see the Heavens opened, and the Son of Man sitting at the right Hand of God.* In his Destruction of the Jews. Mark ix. 1. *There be some that stand here, which shall not taste of Death, till they have seen the Kingdom of God come with Power.* To inherit the Kingdom, that Part which is inheritable by a Subject hereafter, Possession. — this is a Gift, Luk. xii. 32. *It is your Father's good Pleasure to give you the Kingdom.* 1 Thes. ii. 12. *Who has called you unto his Kingdom and Glory.* Col. i. 13. *Who hath delivered us from the Power of Darknes, and hath translated us into the Kingdom of his dear Son.* The Inheritance may most strictly be called a Gift, since there is nothing in ourselves, but it is the Consideration of the Benignity of the Aleim, applied to our Minds by the Influence of the Holy Ghost which only can qualify, and without that Qualification, we cannot even in Mercy be admitted. Who could not inherit — 1 Cor. xv. 50. *Flesh and Blood cannot inherit the Kingdom of God.* vi. 9. *The Unrighteous shall not inherit the Kingdom of God. Be not deceived: neither Fornicators &c.* Who should inherit. — Mat. v. 3. Luk. vi. 20. *Blessed are the poor in Spirit, for theirs is the Kingdom of God.* Mat. v. 10. *Blessed are they which are persecuted for Righteousness Sake; for theirs is the Kingdom of Heaven.* 2 Pet. i. 6. *Add to your Faith Virtue, &c.* 11. *For so an En-*

trance shall be minister'd to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Luk. xviii. 29. There is no Man hath left House, or Parents, or Brethren, or Wife, or Children for the Kingdom of God Sake, who shall not receive manifold more in this present Time, and in the World to come Life everlasting. Acts xiv. 22. And that we must through much Tribulation enter into the Kingdom of God. 2 Thes. i. 5. That you may be counted worthy of the Kingdom of God, for which ye also suffer. 2 Tim. iv. 1. I charge thee before God and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing, and his Kingdom. Jam. ii. 5. Hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he has promised to them that love him. The final Division. — Mat. xxv. 34. Then shall the King say unto them on his right Hand, come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World, for &c. So 41. Depart from me ye Cursed. xiii. 41. — And they shall gather out of his Kingdom all Things that offend, and them which do Iniquity; and shall cast them into a Furnace of Fire. — Then shall the Righteous shine forth as the Sun in the Kingdom of their Father. v. 48. And gathered the good into Vessels, but cast the bad away. So shall it be at the End of the World: The Angels shall come forth, and sever the Wicked from among the Just; and shall cast them into the Furnace of Fire. Matt. viii.

11. *And I say unto you that many shall come from the East and West, and shall sit down with Abraham, and Isaac and Jacob, in the Kingdom of Heaven. But the Children of the Kingdom shall be cast out into the outer Darknes.* Luk. xiii. 28. *When ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out: And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.* xiv. 15. *Blessed is he that shall eat Bread (royal Support and Protection) in the Kingdom of God; the Parable and Qualification follow.* So Rev. xix. 9. *Blessed are they which are called to the Marriage Supper of the Lamb.* This Kingdom, the Power of the Man by which he was to rule on Earth, to judge finally and give Possession in Heaven, is when executed, to be surrendered: But his Possession and their Enjoyment of the Inheritance is to endure for ever. 1 Cor. xv. 24. *Then cometh the End, when he (the Humanity) shall have delivered up the Kingdom to God, even the Father—Then shall the Son also himself be subject unto him that put all Things under him, that God may be all in all.* Luk. i. 33. *And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End.* Heb. xii. 28. *Wherefore we receiving a Kingdom which cannot be moved, let us have Grace, whereby we may serve God acceptably, with Reverence and godly Fear.*

John xviii. 36.

My Kingdom is not of this World.

THESE Words imply that there are two Sorts of Kingdoms which differ essentially. In order to know wherein they differ it is necessary to ascertain the essential Parts of a Kingdom.

Every Kingdom consists or is composed of these four necessary or essential Parts.

1. A King with Right of Dominion or Authority, without which it is an Usurpation.

2. Persons who owe Subjection or obey willingly in regard to their Duty in Hopes of Protection or Reward; or by Fear or Force, or suffer or rebel; without which there can be no King.

3. Place or Residence of those Persons who owe Subjection; without which there can be neither Subjects nor Rebels.

4. Power or Means whereby the King may protect and reward his obedient Subjects, and restrain or punish the disobedient; without which he cannot exercise his Authority, nor prevent Anarchy or Destruction.

All Dominion or Authority and Power, as well Kingly as other, was originally in God, and the Subjection of all Persons was originally due to him, and all Places were his by Right of Creation.

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The next Thing to be ascertained is to whom, and what Shares of his Dominion and Power he hath granted; and what Subjection has been performed, alienated or usurped.

In what Manner the Angels in Heaven were or are governed, whether immediately by God the Father, or Christ, or by Superiors of their own Order, concerns not this Enquiry, though there are Hints to lead us to believe the latter.

God gave *Adam*, upon Conditions of Obedience, the Earth, and Dominion over every Thing in it, and consequently his Descendants must hold of him and be subject to him upon Condition of Inheritance; and besides he had Dominion over his Posterity by a paternal Right, or a Sort of a secondary Creation: There appear no Rules for his Government; therefore, for ought I see, it was absolute. If they had continued in their first Station, perhaps they would have had little Occasion for either Kings or Priests. What *Adam* forfeited by his Disobedience, or what was regranted to *Noah* the Heir of the eldest Line, next to *Cain's* which was rejected by God, I undertake not to determine: But though God was at Liberty to take any Part of the Forfeiture when he pleased, Men stood in the same Relation to one another, and there was a greater Necessity for the Authority of the Eldest over the Younger; but *Noah* by an Act of his Sovereignty disinherited his second Son, and made him a Servant of Servants to his elder and younger Brothers: Whether

this was personal or affected his Line I am not certain; and after *Noah's* Death when universal Empire began to be too great a Charge, (whether by Order from above, or as *Noah* prophesied that God should enlarge *Japhet*, or by Direction of *Noah* in his Will, or by Donation of the eldest Brother, or by Agreement between themselves upon Condition of Homage or &c. in which the History not being explicit, I undertake not to determine, though it is some Sort of a Confirmation, that it was legally done, because it is not disapproved in the Relation) those Sons divided those Parts of the Earth, which were afterwards the Kingdoms of the Gentiles, and separated their Families or Tribes into them, each under their respective Heads: What Dominion those Kings exercised is fully described by *Samuel*, upon the People of *Israel* demanding a King.

As the Nations became wicked, and that Power could not or did not restrain them, *Abraham*, the Heir of the eldest Line from *Noah*, thereby chief Prince and chief Priest, and his Family were commanded by God to leave their Country, and keep themselves separate, whereby the Allegiance of all the Rest of his Subjects was discharged or suspended. I find little Mention of it, except some of his Feudaries or Confederates who brought him News of *Lor's* being taken and assisted him: By Virtue of his Primogeniture he acted as a sovereign Prince and Priest in his Family, made
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War against others &c. and as a sovereign Priest offered Sacrifices, in attempting to offer his Son ; made Treaties, and was by the Sons of *Heth* called *the Prince of the Aleim* ; and delivered that Right down to his Son, and he &c. and that Family was governed in civil and ecclesiastical Matters by the Head of the Family, except where God interposed by immediate Direction from above, or by the chief Priest, or where, *at the last*, *Pharoah* hindered them by Force, till some Time after their Return out of *Egypt*, when they had a written Law given, and were divided into Tribes under their respective Princes or Eldest of the eldest Line, as appears *Nathan* Son of *Aminadab* was, and those Princes sware to Treaties, Josh. ix. and subdivided under Elders, and led by Prophets, and the fifth Commandment adapted to enforce Obedience in that Family from each to their immediate Parents in domestick Affairs, and were to be stoned to Death for disobeying them. Deut. xxi. 21. and to their chief Parent in each Tribe in civil Affairs, as the Nations were from whom they separated, with a Reason assigned for that Obedience, to prevent Disorder and civil Wars, which would weaken their national Strength, make them cut off one another, and render them liable to be destroyed by the Nations : and a Priesthood was instituted, and chief Priests nominated, and his Office entailed upon the eldest Son of the Eldest of his Line, where God did not interpose, whereby Crimes were

were expiated by a Sacrifice, or Life by the Life and Blood of Beasts ; and several extraordinary Teachers and Governors were sent with the Gifts of working Miracles &c. as Credentials of their Mission to teach and govern that People, who suspended some of the Rights of the Princes during their Administration, and at length after several Mutinies of the Heads of the Tribes against those Leaders, and several Relapses into Idolatry, and being therefore deserted by those Leaders, and having so many Heads of Tribes, that they were incapable of acting jointly in War, they requested a King, and had one appointed by God ; who was no sooner appointed but despised by the People : whether it was because he was of the younger House, as he objected to *Samuel*, or for what Reason is not mentioned ; but upon exerting his Power and Success they immediately applauded him, and his Kingdom was confirmed ; but upon his meddling with the Priest's Office, a Crime which Sacrifice could not expiate, he was by God rejected, and the Prophet sent to anoint another King ; without knowing the Person, as soon as he saw the Heir of the eldest Line, except *Esau's* which was rejected, he wished he might anoint him ; but he and his six Brothers were set aside by God and the youngest Brother anointed. It does not appear that the People took any Notice of his being anointed till he distinguished himself, yet afterwards he had Possession and a Grant of the Right

Right of Succession in his Line, (one whereof was smitten with Leprosy, and expelled the Government, and that conferred upon his Son for attempting to offer Sacrifice, 2 Chr. xxvi.) where God did not interpose, which continued over his own Tribe with several Interpositions, till near the Time of Christ's coming; and at several Times during their Reigns, extraordinary Prophets arose to prepare the Way for the great Work of Redemption and new Terms of Salvation.

It appears both by the Old and New Testament that God hath given these Kings of the Kingdoms of the Earth, each Dominion or Authority over their own Subjects, and hath promised to punish those who rebel: But hath given these Kings no Power from above, no Power to command Angels, Nature, &c. to execute their Laws; indeed no Power at all, except their own Arms, the Arms of their obedient Servants or Subjects, or perhaps of their Allies to recover their Kingdoms, protect, reward their obedient, and punish their disobedient Subjects.

What Authority was given to the Levitical Priests is now void and so out of the Question.

Satan, that arch Rebel who first seduced a great Number of his Fellow Angels, had no Authority or Dominion from God over Mankind, therefore he was an Usurper; nor had he Power to force Mankind to comply with his wicked Dictates, or to judge or punish them,
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for not hearkening to him ; nor Power to protect or reward his Followers ; but Subtilty and Lies, and Pretences of Liberty to deceive, delude and seduce them into his Ways, and to their Ruin : notwithstanding, such was the Ingratitude and Stupidity of human Race that he had gained the Subjection or voluntary Obedience of the greatest Part of Mankind, and thereby usurped the greatest Part of the Kingdom of this World ; and to so great a Degree was his Pride and Malice grown, that when Christ came to reclaim and redeem Mankind, he attempted him with Hopes to frustrate his Design, and told him he had all the Power and Glory of the Kingdoms of the Earth in Possession, and could give them to whom he pleased, and would give them all to him, if he would worship him ; and so was styled the Prince of this World.

A little before the coming of Christ the Kingdom of the Jews was usurped by the *Roman* Emperor ; whether it was a Contest or a Dispute among the several Sects and their Priests, and that one Side brought in the *Roman* Emperor and submitted to him, matters not.

In the Fulness of Time Christ came, who as he was the eldest Son of *David's* Line, and as *Jesse* was the Eldest of the eldest Line from *Noah*, (except *David's* elder Brothers set aside) Christ was the Eldest of the eldest Line, from *Adam*, and was Heir to the Kingdom of the Jews : And as he was the Son of God was
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Heir to all Things in Heaven and Earth; and God appointed him by *John* Baptist, and a Voice from Heaven, first a Teacher or Prophet to foretel his own Actions, Sufferings, Kingdom, &c. to do God's Will for all his Followers, and make it known to Mankind; and vested him not only with Prescience, generally the Credential of former Teachers, who therefrom were named Prophets, but with Power over all the Works of Nature, over Men and Devils, to shew the Credentials of his Mission.

Whilst Christ acted as a Teacher or Prophet, he wrought Miracles, made all Nature obey him, even the very Devils, and doubtless could then, if it had been proper, have made use of the Arm of Flesh, but that would not have been a Credential to his Mission, but the contrary: and chose Disciples; and gave them Commission by Word of Mouth to preach Repentance, admit by Baptism and teach, sent them whilst he was a Teacher, and gave them many of the same Powers to prove their Commission as his Father had given him. The Disciples acted by Virtue of this Commission which was given verbatim, before any Part of the New Testament was committed to Writing, and before the Holy Ghost came upon them; and if nothing had been recorded by Writing, their, or their Successors Power had been no less.

What Christ by his Commission, and his Disciples did by Virtue of their Commission from him

him as Teachers to that Age, in that Place; was to be done to all Ages, in all Places, by his Disciples and their Successors: This new Kingdom was to be proclaimed unto them, and they were to prepare them by Baptism to Repentance; when it was coming and when it was come, they were to be admitted into the Advantages of it, upon new Conditions of Obedience. But I think the Disciples had not Commission given to appoint Successors, nor to baptise in the Name of the Father, Son and Holy Ghost. Matt. xxviii. 29. till after Christ's Resurrection.

Secondly, God appointed Christ a Priest to offer up himself a Sacrifice without Blemish, and a Ransom, and make an Atonement for the Sins of all Mankind, and suffer what by the Law was due for all that should believe in and obey him; and gave him Power over Death and Hell, to raise up himself from the Dead, and to free all his Followers from their Sins and the Power of Hell.

When Christ acted as a Priest, he could not make use of the Arm of Flesh, nor even of the Angels, which he told his Disciples he could have prayed to the Father for; that was directly opposite to his Commission; his Enemies were not to be vanquished by the Sword, nor by the Assistance of his Servants: he was *to tread the Wine-press alone*; and to vanquish Satan, Death and Hell, and gain his Followers by performing the Will of his Father, and by suffering
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and making Atonement for their Sins. These were the Conditions upon which he was to have his Kingdom.

Christ immediately before he offered the great Sacrifice, made his Disciples, who were before only Teachers and Baptizers, Priests; and gave them Power, after he was sacrificed to distribute that Sacrifice, or represent it afresh, and communicate the Benefits of it to the Faithful, and this was to be done, as it was by them in that Time and at that Place, at all Times and in all Places by their Successors.

Christ told them, John xii. 31. *Now was the Judgment of this World, now the Prince of this World was to be judged and cast out.* And John xiv. 30. *The Prince of this World cometh, but he hath nothing in me.*

Thirdly, God substituted Christ, after his Resurrection, a King over all Mankind, vested him with Power of distributing the Operations of the Holy Ghost, and with all Power in Heaven and Earth, over all created Beings and Things (not excepting the Arm of Flesh) to deliver, pardon, conduct, protect, and reward his Followers, and to restrain, judge, and punish his Enemies, till after the final Judgment, when that Kingdom shall be delivered up to the Father.

When Christ had performed the Conditions aforesaid, he took Possession of his Kingdom, and immediately after his Resurrection, told his Disciples, *all Power in Heaven and Earth*
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was given to him, and in a few Days made those, who before were Teachers and Priests; Embassadors to all that were subject to Satan, to offer and admit them to the new Conditions of Salvation by Baptism, Vicegerents in some of the Branches of his kingly Office or Governors over those who had returned or should return to their Allegiance; gave Commissions with an Addition of the most extraordinary Powers to his Apostles, as a new Demonstration of their new Office to establish his Church in its Infancy, and to elect and give Commissions and Power to their Successors for reclaiming the Disobedient, and for the Government of all who should believe in him, in the succeeding Generations to the End of the World; nay, he even gave the Apostles Power to be joint Judges with him in the general Judgment to come, and appointed the very Angels to be assisting to them; then ascended his Throne, and as the greatest Demonstration of his Divine Power, he gave them the Powers of the Holy Ghost, with Power to confer it upon their Followers; and gave them Power to expel those, who were disobedient, from the Society, nay even to admit into or expel out of the Kingdom of Heaven in this World and in the World to come.

His Disciples, vested with these several Offices, exercised them, and appointed others in each of those several Offices with Powers to those who they installed in the highest Order, to appoint others successively; and whilst
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it was necessary, made use of their extraordinary Powers, proved their Commission by Miracles; rewarded or punished not only with spiritual but with temporal Health, Sicknes, Life, Death, &c. till the Faith was established, and Miracles became useless, and the inward Assistance of the Spirit became sufficient.

During the Continuation of these extraordinary Powers, Christ and his Disciples taught the Princes of the Earth to reward the Good and punish the Bad, and their Subjects to be obedient to them: Cancelled the Authority of the Ceremonial Law, struck Satan's Oracles dumb, banished the Ignorance and Superstition of the Gentiles, and taught them, and the Jewish Priests, how they ought to believe and worship; and each, their several Duties; and they were all part of his Kingdom, under his Dominion and Power, and subject to his Judgment: But except his few Followers they were then in open Rebellion, resolved to destroy any who opposed their Lusts, Pleasures, or Profits: And perhaps the greatest Service, they at that Time, in that State, could do to Christ's Church, was to make the Servants of Christ Witnesses, and seal the Truth with their Blood.

Though the Powers Christ gave to his Officers and their Successors, which were to continue after Miracles ended; be very great, yet he reserved such of his regal Powers to himself, as were fit for none less than a God to exercise, such Things as were to be done by an over-

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ruling Hand. He has given his Servants leave to petition him for all such Things as his Officers cannot grant ; such as Assistance against the common Enemy, &c. He has all Nature in his Hand to reward or punish as he sees fit. He has the Hearts and Hands of Princes, and Armies in his Hand to save or destroy, as he sees Occasion, and which is of the greatest Consequence, the Power of giving or taking away the Candlestick.

Indeed we cannot judge of the Motives of Free-Agents, and though Christ may interpose by restraining or letting loose the Arm of Flesh when he sees fit, yet we cannot know when he does so, but by Revelation ; therefore, I think, Christ to shew us he had that Power, foretold the Disciples, he made use of the Arms of the *Romans* to destroy the disobedient Jews, which was fulfilled after the Power of working Miracles was much abated or ceased, and ordered *John* in the Revelations to let the Churches of ——— know that if they did not amend, he would take the Means of the Gospel from them : And 'tis certain he has still the same Power, and can make use of either the Arms of Unbelievers to punish, or Believers to protect his Church ; and if we could see the Motives to human Actions, as well as we do the Course of Nature, it would be as great a Demonstration of his Divine Power to make Men's Actions subservient to his Will, as to change the Course of Nature.

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I have attempted this short Sketch of the Offices of Christ and his Ministers, because I think great Mistakes are made in explaining the Gospels for want of considering the Time when Christ spoke, and the Capacity he acted in when he spoke; and in the Epistles, for want of considering or distinguishing the Parts of Christ's Offices, or the Offices of his Ministers which they speak of.

The next Thing to be ascertained is the Acceptation or Signification of the Words in the Text, there, or in other Parts of the New Testament.

The Word *Kingdom* is used to signify sometimes the whole, sometimes only one of the said four Parts, both in respect of the Kingdom of this World, and of Christ's Kingdom.

The Word *World*, where it signifies Place, distinguishes between Earth and Heaven; when Time, between the Duration of the Earth and afterwards; when Persons, between the Righteous and Wicked; when Actions, between Good and Evil; when Power, between the divine Power or the Power of the good Angels, and human Power or the Power of Devils.

When Christ said *my Kingdom is not of this World* — and cleared that Assertion by Way of Comparison, putting a plain Case and drawing a natural Conclusion, viz. *for if my Kingdom were of this World then would my Servants fight*, he could not mean in Respect of his Kingdom in all the four Parts, for the Word *Kingdom*

in that Sense can only be used in speaking of God's giving him the Kingdom, or of his resigning it up to the Father, where Dominion, Subjects, Place and Power are all included.

He could not mean of the first Part in respect of his Authority, because the Authority of Kings of this World is not of this World, and the Comparison would make no Distinction, for that only Reason justifies Subjects to fight for an earthly King.

He could not mean of the Second, in Respect of his Subjects, for as I said above, his Servants and Subjects, both good and bad, were in and of this World, so long as they live this temporal Life ; and if one put it, that they were not wicked Men, that would be no Reason why they should not, but why they should fight for their King.

He could not mean of the Third, in Respect of the Place, for his Subjects were of this World, and it is their only Residence in the State of their Probation, and he was to execute his Dominion, Authority and Power there till the End or Resignation of his Power.

But must mean of the Fourth, in Respect of his Power, in Opposition to the Power of earthly Kings, which is absolutely of this World, and which, when he was apprehended, he forbade his Disciples to use. *

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* *The Words in the Text are, My Kingdom is not of this world.* — Now is my Kingdom not of this world. *In the English*

When *Pilate* asked Christ, *Art thou the King of the Jews?* he could not mean art thou the Heir to the Kingdom of the Jews? *Pilate* could think that no Crime, so long as he did not claim it; But must mean, dost thou claim and set up for the Kingdom of the Jews; Christ asked him if he had given him any Ground to suspect him of making any such Attempt, or if it was any more than a bare Suggestion from some other; *Pilate* in Effect replied he had no Ground of Suspicion, but that the Jews had delivered and accused him, and asked him, *What hast thou done*, what Attempts hast thou made to recover it? Christ's Answer was, *my Kingdom is not of this World*, it differs from a Kingdom of this World in this essential Point; if it were a Kingdom of this World, then would my Servants, like the Subjects of an earthly Prince, fight for me, that I should not be delivered up to the Jews to be put to Death, my Power is from above, by which I am to rescue myself and obtain my Kingdom: I do not intend to make any Use of the Arms

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English Translation, my Kingdom is not of this World.— Now is my Kingdom not from hence— but by *Paraphrase* is read, My Kingdom is not over this World,— and, Now is my Kingdom not here. Could any one but *חזרלי* have construed *א* of, and of, over, so, my Kingdom (Power, Rule or Dominion) is not of, i.e. is not over this World; and *איהנה* here: Now is my Kingdom not here. Is not *א* from, and doth not of imply the same? And is not *איהנה* from hence? This shews the Creature can construe neither Greek nor English.

of my Subjects to rescue myself from Death, and Death will put an End to any Suspicion of my claiming the Kingdom of the Jews; therefore *my Kingdom is not of this World.*

Pilate when he had Christ under Examination, could but either ask him, whether he insisted upon his Right to the Jewish Kingdom, or whether he had done any Thing to recover it, and Christ answered plainly to these Questions, and no other. *Pilate* never intended to let him have the Kingdom, so never intended to ask him how he would govern it; nor had any Notion of his Church, so could not intend to ask him how he would govern it. Had *Pilate* asked any Questions about his Church to know in what it would differ from the Churches then in Use, and Christ had answered, *My Church is not of this World, for if it were, I should have Ministers or Officers in my Church*, this had been applicable to the Ends attempted to be deduced from the Text. *Pilate* was satisfied with this Answer that he made no Pretence to the Kingdom of the Jews, and altered his Question, and asked Christ, *art thou a King?* Christ confessed he was to be a King, tells him the Cause why he was born, why he came into the World, and the Steps he was to take to obtain that Kingdom and win his Subjects, which satisfied *Pilate* so far that he would have discharged him, but the Envy of the Chief Priest, &c. prevailed; yet when Christ was put to Death, *Pilate* durst not assign that for the Cause, and
had

had no other Accufation but — *This is Jesus of Nazareth the King of the Jews.*

Chrift had no Design to take the Kingdoms of the Earth out of the Hands of either lawful Princes or Ufurpers, but to make Subjects obedient to their Kings, and Kings as well as their Subjects obferve his Laws; the Institution of Kings was from God, to reward the Good and punifh the Bad, and force Mankind by human Power to live orderly. He by his kingly Authority confirmed their Authority, and by his Laws enforced Obedience, and allowed their Power, when duly executed, to be contributive to his Design. He came to their Affiftance to vanquifh his and their fpiritual Enemies, who tyrannifed over them, and kept them in Slavery. Indeed Chrift interpoſed his Authority in the Affairs of the Temple, and the Miſmanagement of the Prieſthood, but would never ſay one Syllable about the Ufurpation of the Kingdom of the Jews, evaded answering their Questions about Cæſar, would not answer directly whether it was lawful to give Tribute to him, becauſe he foreſaw they would lay hold of any Pretence to put him to Death upon Account of claiming the Kingdom; and his Deſigns tended to a Matter of greater Conſequence, his Buſineſs was to diſpoſſeſs Satan of his Ufurpation.

All the Goſpels before Chriſt's Death ſpeak of this World as in Subjection to Satan; and of the Kingdom of God, of the Father of

Heaven, of Christ as not in Being; but that some waited for it; others proclaimed it to be at Hand; others were said not to be far from it; which Christ taught his Disciples to pray for the Coming of: and which he told them was to come with Power before some there tasted of Death; which was preached from the Days of *John*, and whosoever would, broke into it by Force; and which is fully described in the Parable *Matt. xviii. 23.* to be — a Power vested in Christ to compound with God for his rebellious Subjects or Debtors for their Crimes or Debts, and to receive as many of them into Favour, and put them on better Terms, as should submit to his Power, acknowledge their Debts, be thankful, and live in Charity with their Fellow Subjects; and to punish those who should refuse this Act of Grace upon those Terms, or who should not after Acceptance keep the Terms.

In the Lord's Prayer one of the Requests is — *thy Kingdom come*, — that was the Kingdom the Father was to give him, and which he entered upon when he said, *all Power in Heaven and Earth is given unto me*; and speaking of the Holy Ghost, *He shall glorify me, because he shall receive of mine, and give it unto you, all which the Father hath is mine, therefore said I, he shall take of mine and give it unto you.* And the Conclusion of that Prayer *for thine is the Kingdom, the Power and the Glory, for ever and ever*, seems to be urged as a Motive to grant all the rest, because after Christ's Resignation the whole
Au-

Authority, Subjects, Place, Power and Glory would belong to the Father for ever and ever : And I think Christ gave new Directions to his Disciples a little before his Passion, thence forward, to pray the Father in his Name, Joh. xvi. 26.

What would Christ teach his Disciples to pray for under the Words *thy Kingdom come*? The Person who was Heir was there, the Subjects were there, and the Place was there; nothing was wanting but Power to execute his Royal Pleasure, and accomplish the Ends for which that Power was to be given.

Kingdom signified the same Thing when speaking of an earthly Kingdom, as *wilt thou at this Time restore the Kingdom to Israel*? What was wanting to be restored? the Land was there, the Subjects were there, the Heir was there; nothing was wanting but Power to expel the Usurper, whose Tyranny they groaned under, and to execute the Branches of kingly Government.

There are many other Texts which speak of this Kingdom; who shall have the Advantages of it; its strange invisible Growth and spreading Power: Some seem to signify either it or the Kingdom of Heaven after the Judgment; and some plainly the latter only; as Christ, speaking of himself, calls himself King, and speaking to those on his right Hand or his faithful Subjects, calls Heaven, the Place given to them, Kingdom.

I do

I do not find where the Word *Kingdom* is applied in the Gospels to signify the Subjects alone; but I find Luk. xii. 32. Christ said to his Church, *Fear not little Flock; for it is your Father's good Pleasure to give you the Kingdom.*

I think it cannot be denied but God in Right of his Dominion and by Virtue of his Power was Lord or King of this World, though Satan had gained the Obedience of most of Mankind, as appeared by the Destruction of it at the universal Flood, that there was none had any Right of Dominion, and that all other Powers were but by God's Appointment or Permission, and that Christ had the same Dominion and Power when it was transferred to him, and so is in the most strict Sense Lord or King of this World; and though this Power be transferred for the Advantage of his Elect or his Church, he would have this Power if there were a total falling away, and not one Believer left upon the Face of the Earth.

Since they make *Kingdom* and *Church* of Christ the same Thing, the next Thing to be ascertained is, what is meant by the Word *Church*.

I think the Church of Christ was and is a Community or Corporation of Men admitted by Christ, and those who have Authority from Christ, to new Conditions of Salvation, subject all to the Dominion of Christ in Matters he hath reserved to himself, as within his great Kingdom; and each Member to the Dominion of Christ's Vicegerent or earthly King,

King, under which that Member lives, in **Matters** where Christ hath given earthly Kings Dominion; and to the Dominion of the Governors of the Church under which that Member lives, in **Matters** wherein Christ hath given those Governors Dominion or Authority.

I think *Church* and *Kingdom* are not the same, for those who are admitted, only are of his Church; all, Good and Bad, of his Kingdom: All the Kingdoms of earthly Kings are within his Kingdom; and this Text is Part of a Relation or Answer by what Means Christ was to obtain his Kingdom, not how he would govern his Church.

The next Thing to be enquired into is what Authority each Person has by Virtue of their respective Offices.

The Scripture doth not record the Commission of earthly Kings and of Christ, and of Officers and Governors in the Church at full Length, but in short; or, as I may rather say, records that such Persons were appointed to such Offices; for in all the Old Testament, except the appointing the Levitical Priesthood, nominating the Person to an Office implied that he had all the Authority necessary for that Office; and we never find the Power of the Officer described, only sometimes there are Instructions in particular Cases, which were out of the common Road of the Office; and the Commissions, &c. which are registered in the New Testament, though they are much larger, cannot be supposed to be at full, but an Evidence

dence that there were Commissions given for such Offices to such Persons; and perhaps some one Head mentioned in short, or some Instruction in a doubtful Case, or a Case in Dispute. Yet those Records are by some used as a Negative Evidence against the Authority of those Persons, upon a Supposition that they have no Authority but what is particularly expressed in Scripture; and perhaps if the Commissions had been more particular, they would have found more Exceptions; and the Power of a King could not be described, perhaps, without being liable to such Exceptions, in a less Volume than the whole Bible, nor the Power of each of the other Offices in less Compass.

Some, because the Book in which *Samuel* writ the Rights of a King is not extant, think it not sufficient to find it recorded, *I anoint thee King over Israel*, to make one Man Lord over all the rest: Or *I anoint thee Prophet in my Stead* to give one Man Authority over all the rest in ecclesiastical Matters.

Some deny Christ to be a King, because the Scripture, they pretend, hath not fully recorded God's Surrender of the Kingdom to him: Or a Voice from Heaven saying *this is my beloved Son hear or obey him*, or such short Commands, to make him King of the Universe; or, a *go teach and preach*, &c. or, *do this in Imitation or Remembrance of me*, or, *as my Father sent me so send I you* sufficient to appoint Teachers, Priests, and Governors in the Church; but I would desire them to consider that the
Persons

Persons who gave them those Commissions could not make any Mistake; but must, and did give to each of them sufficient Authority to answer the Ends of their respective Offices; and it is no farther to be observed, Kings exercised many very great Powers under those Commissions, in the Times when the Spirit interposed in human Affairs, without any Check from God; and the Officers in the Church notwithstanding all the Checks of Men.

Leaving the Discipline of the Church to the Governors, which was the Freedom of Christians, and if it had been reduced under Rules in Writing would have been as large and as difficult to observe as the Mosaick Law, is made the Cause of most of the Disturbance in the Church. The Scriptures are only general Rules for the Belief and Duty of Christians, and left for the Teachers to explain according to various Circumstances, and if they had been writ at large to have been Rules in every Case, they would likewise have been excessive large, and impossible to have been read and remembered by every one, and more Teachers would have been necessary.

If the Case be truly stated, none of those Offices can interfere with one another, nor infringe the Prerogative of one another, but each will have their proper Spheres to act in, and all will be conducive to the same End.

Christ acts by his Power from above as God and King; and if I may so say, hath only reserved to himself the Powers which Men cannot

not exercise, for since Miracles ceased, he interposes by Means as are out of the Power of Man to act by, and which could not produce the Ends without infinite Wisdom to direct them. With Respect to the Course of Nature his Actions are visible, but the Agent invisible; with Respect to his Actions upon the Minds of Men, the Agent is invisible, and the Actions performed after a Manner which we cannot comprehend; so that though our Minds be free Agents, as far as our Faculties extend, yet he can enlighten our Faculties, or, as he made his Disciples to understand the Scriptures, represent Ideas to the Mind which will induce us to good Actions or deter us from bad ones: Or can withdraw the Assistance and suffer the Wicked to punish or destroy according to their own Inclination; and his raising the Dead and judging of all Mankind justly at the last, must be performed by an all-seeing Eye, and an infinite Power beyond our Comprehension; and though God entrusted the Old Prophets and Christ before he was King, and Christ after he was King, the Apostles and Governors with some of these royal Prerogatives, as Prophecy, Remitting or Retaining Sins, Power of Life and Death, &c. and gave them Powers or Abilities to execute them; and gave the Apostles some personal Privileges, as of being Judges with him, &c. yet the Acts of raising the Dead, looking into the Hearts of Men, forgiving Sins, foretelling Things to come, and working other Miracles in those Times were the Acts of God before Christ

Christ was King, and of Christ afterward, and did not belong to the Office of Teacher, Priest or Governor, but were the special Works of God, which he wrought to shew his own Power, and to be Vouchers of the Mission of the Officers at whose Request they were performed, or by whom they seemed, as to outward Appearance, to be done; and I think Christ whilst he was a Teacher prayed to God for his Powers generally publicly, when he wanted them to shew that he had them from God; but did not so when he was King, and breathed upon his Apostles and gave them the enlightening Spirit, &c. and after that the Apostles did their Miracles in his Name; and whoever now takes upon him to pretend, for he can do no more but pretend, to execute any of the Acts which Christ hath reserved to himself without sufficient Authority and Power to enable him to act, as for Example if he pretend to pardon a Man's Sins otherwise than conditionally, without Commission from Christ for his Authority and Power of seeing into the Heart of the Man, and thereby finding him fit to be pardoned, he sets up himself and pretends to be an Usurper in Christ's Kingdom.

The Dominion God hath given earthly Kings over the Bodies and Estates of their respective Subjects may be considered in several Views; First, Jewish; Secondly, Heathen; Thirdly, Christian; their Power is still the same, and for any Thing I know, except in Cases
where

where the Jewish Kings had particular Direction by the Prophets, their Dominion is the same; yet though the Kings of the Jews were absolute in many Things, the Mosaick or Levitical Law laid Restraints upon them in some Things, and their first King forfeited for himself and perhaps for his Line for presuming in a Case of Necessity (as he called it) to break one Article of it; and God by those Laws prescribed Rules in several Cases by which they were obliged to act. The Heathen Kings were under no Restraint but to act for the common Good of themselves and their Subjects according to the scanty Notions they had of the Rules of Reason, except where the confused Notions they had of the Wills of the Deities diverted them from those Rules. A Christian King may have like absolute Power where the Laws of Christ do not restrain him from acting, or where they do not direct his Actions; I shall not meddle with the Restraints Kings put upon themselves by their own Acts; these are not of the Question here; and notwithstanding all this Authority and Power there never was a King either Jew, Heathen or Christian that pretended to be infallible either in Knowledge or Will or Action; nor did God ever, that I know of, expect any such Service from them. If a King of the Jews acted according to his Rules, or a Heathen according to his, and did their best, they could do no more and must leave their Cases to the great Judge. But if a Christian
Prince

Prince doth his best we hope from the Conditions of the new Covenant that will be acceptable. Must not he who has Commission and Charge to act lead out his Subjects to Battle against their Enemies, execute Malefactors, determine Titles of Estates, &c. because he may, and knows he must sometimes err? Or may not his Governors, Judges, &c. act, because they may err? And may one or more private Persons, who have no Commission to act in such Affairs, who have often erred and may err, oppose him or withdraw their Allegiance upon that Account, and without either Commission from above, or from the King, take upon them to act in the Affairs committed to that earthly Prince? is not that setting up themselves in his Kingdom?

Suppose those, who have Authority in the Church, have only Right to preach the Gospel, admit by Baptism, teach and pray, administer the Communion, lay down Rules upon which Persons shall be admitted into the Church, into Offices in it; and By-laws which are not contrary to Christ's Laws for their Behaviour in it; and upon Denial to conform to these Rules, to deny Admission into the Church or Office; or upon Breach of these Rules, or of any of Christ's Laws, to expel out of the Church or Offices in it, and upon Submission to restore them; and continue that Power by electing Successors without any Power over the Bodies or Estates of its Members.

The Ministers or Governors of the Community or Corporation of the Church, since God has taken away the Godlike Power of directing their Words and Actions immediately himself, and of seeing into the Hearts of Men, from them, can only act by their own Faculties, and by such Assistance as God is pleased to furnish them with, and take Cognizance of the outward Actions or Declarations of others; shall they not therefore preach the Gospel, enquire into the Lives of Persons at Age, examine their Sentiments, &c. before they admit them into the Church by Baptism? Is it not reasonable before a Man be admitted into a Society, or into an Office or Charge in it, that he make a Declaration of his Sentiments? Would it not be very odd to admit a professed Jew and give him a Reward to preach Christianity, and would not he be a Villain to accept it? Have they not both Commission and Example for this? Did not the Apostles examine, notwithstanding their Power of seeing into the Hearts of Men, and make Persons make publick Confessions before they baptised them? Did they not lay down Rules how Persons should be qualified before they were chosen into Offices? And if one in a Society break the Laws of him who instituted it, or by which it is governed, is not that a sufficient Reason to expel him? Have they not both Commission and Example for this? Nay the Church cannot be a Society nor subsist, except the Governors have Power ei-
ther

ther to explain the Laws given by Christ for the Government thereof, or make such themselves upon which they will admit or expel. If the Apostles and their Successors had Power of Admission and Expulsion, they must be Judges of the Qualifications. If the Governors err in admitting or expelling, &c. they must answer for it; and if the supposed Offender err, he must answer for it at the last Judgment. Yet though they are not infallible, that must not hinder them to act any more than a Prince or his Governors or Judges, or the Governors of any other Society; and if any of them do their best, that is acceptable upon the present Conditions or new Covenant. Must they not act who have Authority, Charge and Example to act, because they may err? And may a private Person who may err, after he is refused Admittance or expelled, set up and exercise those Authorities himself, teach, administer at the Altar, or govern the Church? Is not this setting up himself a Governor in Christ's Church, and doing more Mischief (there) than he is capable of doing in his Kingdom?

The Kingdom of the Jews being at the coming of Christ in the Hand of an Heathen, and the Nation since destroyed, I need say nothing farther of it.

If the Officers in a Christian Church under a Heathen Prince convert a Heathen Subject, so that he make a Declaration and perform Works to entitle him to be admitted, and after-

wards commit such Crimes as obliges the Church to expel him, then he is to the Church as a Heathen or a Publican, or perhaps worse than he was before; but being a Heathen gave the Church no Authority over his Body or his Estate; and he stands upon no other Terms with the King than if he had not been admitted into the Church: If it were a Crime that affects the Prince or his Subjects, in Respect to his Commission he may proceed; but after the Person is out of the Church, the Church has no Power over him, because when he entered into the Church, he entered under no Engagements for Body or Estate; and what he forfeited with Respect to the Advantages of being in the Church, takes Effect, and what upon Account of his Crimes or Contempt is to be answered elsewhere: His Recognizance that he entered into, is forfeited to Christ under whom he listed himself, and before whom it will be tried. If the Church expelled him without a Crime, he will be acquitted, if for a Crime, he must answer for it at Christ's Bar. If he be baptised an Infant, and enter into the same Engagement when at Years of Discretion, and afterwards be expelled the Church, the Case will be the same. Did not the Apostles instruct and charge the Persons they appointed their Successors to observe their Rules? Do we not find *John*, by Christ's Order, in the Revelations charging the Governors of divers Churches with Errors and admonishing them to amend? (How them came
People

People to dream of Infallibility, when it is plain there is no infallible Guide upon Earth, or from above necessary; because there is no unerring Faith in Belief or Doctrine, or Obedience in Works required, but rational Guides, a rational Belief and Performance;) notwithstanding all this human Frailty, they were obliged in those heathen Countries, to exercise all their Offices upon the Authority of their Commissions, and were quitted from their personal or actual Allegiance; ordered, if they were persecuted in one Place, to fly to another, and prosecute the main Design, without any Licence from the Kings to whom they taught Subjection in all other Matters; nay even against their Commands, at the Expence of their Liberty and Lives, upon Assurance of being well repaid what they lost and suffered in doing their Duty by Christ at his Judgment. Are their Commissions weakened or their Duty lessened under a Christian King? I think not.

If we believe Christ, the Authority of Kings was derived from God, and God hath given all Power in Earth to him; so now a King holds his Authority under Christ, as well as a Minister in his Church; and where there is a Christian Church, and a King that happens to be Christian, one of his Subjects who pretends to be a Christian can scarce commit one Crime, wherein the King and Officers of the Church are not both immediately concerned, by Virtue of their respective Commissions; the Church in reclaim-

ing or expelling him, and the Prince in punishing him. Allow the Ministers can only admonish, reprove or excommunicate him, (without entering into the Dispute whether that be barely expelling him from their Community, or also from the Advantages hereafter,) the King can imprison, fine, inflict corporal Punishment, Death or Punishment. The Question is whether the King is only obliged to act for the Good of Society, or the rest of his Subjects, with Respect to their temporal Interest; or whether he is obliged to punish the Criminal as guilty of the Breach of his Master's Law, supposing the Crime a Breach of a Branch of the moral Law, as he believes the moral Laws to be enjoined by Christ.

Indeed a King cannot punish those who believe he has no Authority; and the Church cannot now expel those who believe not their Authority, as long as they keep their Sentiments to themselves: But it has always been supposed that the King may punish or the Church expel those who publicly deny their Authority, or persuade and teach others to do so. When one of the King's Subjects, and one of the Church denies the Power of Christ, under whom the King and Governors of the Church hold, or of God from under whom, or jointly with whom, Christ holds, the Ministers of the Church can only excommunicate; but has the King no Power to punish those who strike at the Foundation of his Authority? Why is it capital

capital to deny the Authority of a Vicegerent? because it is in Danger of making Confusion in the Society, or because it is denying his Commission; which Way soever it be, denying the Authority of those from whom he had his Commission, must be the greater Crime. The chief Priest, supposing Jesus not to be Son of God, said, *we have a Law, and by our Law he ought to die, because &c.* though they confessed it not then lawful to put any Man to Death.

Suppose, where Prince and People are supposed to be Christian, whereof one small Party of the People teach that a Foreign Potentate at his Pleasure has the Nomination of the Prince, and of the Ministers in the Church; Another Party, that neither Kings nor Ministers of the Church have their Institution or Commission from God, but that they have the Power of making them, and giving them what Commission they please, and taking it from them when they please; a third, that will not lift a Hand in Obedience to, or Defence of their King; and all of them reserve all Nomination of Officers and allecclesiastical Matters to themselves, and allow not the King to interpose; and another Party who allow Kings to hold under God, and disclaim all Pretension to making or unmaking them, and the Governors of that Church by Agreement with the Prince give the Persons who shall settle Estates upon the Teachers and Priests Power of nominating them, and to the Prince, upon conferring tem-

poral Honours and Advantages upon the Governors, the Power of nominating them, and the Power of stopping their Prosecutions, and determining upon Appeals from them in all Matters of Controversy, with Relation to expelling Members &c. upon Condition that none but such as agree to their Doctrine shall be admitted into civil Employments, and upon special Confidence that none shall be nominated but such as believe every Article of the Christian Religion, and submit to the Rules of the Society, and that none shall be protected or kept in the Church, who by Words or Actions break through the Laws and Rules of Christ or the Church, or become a Scandal to the Church; Is not this an advantageous Bargain for the Prince, and is it not both for his Interest and Honour to observe it?

Generation.

IF the Scriptures could have been written, so that the Jews might have been taught to understand *them* in any other Manner than in the hieroglyphical emblematical Way, the Heathens for whom they were chiefly designed, who had carried off that Method of preserving Knowledge, could not have understood them.

The inspired Writers or their Director knew all the Traditions that came from *Noah*, and all the

the Abuses of them, what was, or would be written, so that there is not one Custom fit to be mentioned, or beautiful Description or Idea extant in any of the Heathen Writings, but it is infinitely more beautifully expressed in the sacred Text; so that when the Scripture came first to be translated, then published, the Heathens might not only understand them, but find themselves and their highest Imaginations of their Aleim infinitely outdone.

The *Canticles* are in some Respect writ in the same Manner as the *Psalms*; sometimes the Speaker introduced without any Title; but the Nature of the Speech determines.

If the hieroglyphical Manner of writing the Scriptures were studied, and the Parts under each Idea brought together, scarce a Sentence in the Scriptures would want its Sense and Beauty, especially the Book of *Canticles*. The Instinct of Love; the Desire of Procreation; the Affection and Desire of Return or the Fidelity of each to and from the other; preserving and educating Issue are the strongest Passions, nay even stronger than Hunger and Thirst in every one, except the worst of Prostitutes; the Author takes many of his Ideas from these, to exhibit the Affection between Christ and the Church, their earnest Desires to procreate Children, his Sons, new Men, preserve them &c. If the rest of the Objects, from whence the other Ideas are to be taken were as well understood, it would appear to be the most sublime
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Deſcription of the moſt ſublime Subjects that ever was writ; and theſe Ideas were taken from Things in Uſe throughout the World, and ſo was writ intelligibly for all the World, and there is enough of Antiquity preſerved to retrieve the Knowledge of moſt of them, if not of all. The laſteſt prophecies near the End of the firſt State of the Jews were ſtill explanatory of the former, and were writ for thoſe in the Captivity, for their ſecond State, and for us.

Every Thing that is repreſented in *Ezekiel* was prophetick to warn the Jews and comfort the Church of Chriſt. The Deſcription and Representation of the *Cherubim* in the firſt Part, and the Departure of the *Cherubim* ſo of the Preſence from the Jewiſh Church, predicted the Ceſſation and Surrender of that Oeconomy. The latter Part has no Relation to the ſecond Temple of the Jews, or to them: the Deſcription of the Temple, Courts and City &c. therein delineated, and the Return or Deſcent of the Glory of Jehovah, was of the Chriſtian State, and of him who was to rule in it: that Temple &c. was a figurative Deſcription of the Chriſtian Church by emblematical Meaſures, Numbers, Names and Things too tedious to be explained here. The Lion and Man (xli. 18, 19.) joined in the Temple, and the Palm, was what was to be inſtead of the *Cherubim*; that joint Perſon was not only to be the Lion and the Man joined, but the Supporter, the Conqueror, the Ruler &c. So Chap. xlv.

Knowledge or Omniscience with Omnipotence, Omnipresence in Power ; Unity with the Father, with the Holy Ghost, and with Man ; one in Jehovah, one of the *Rubbin*, one of the *Aleim*, the Irradiator, by the Oath of the Covenant became Son of *David*, of Man, and took on him the Man begotten by Jehovah, so Son of Jehovah, so is the Child born, the Son given to us, has all the incommunicable Perfections in the Essence, and all the Perfections in the Man, has the אהים and חיים, and by Contract, the separate Power of exercising them ; as Prophet to give Laws ; as Intercessor to atone and intercede ; as King to have the Rule in the Kingdom, the final Judgment, the Gift of eternal Life, Glory, so of making Men Sons of God ; that we are directed to hear and obey him upon Penalty of being cut off, to worship him, &c. And the Citations and Appellations in the Greek of the New Testament, as *Rubbi* ; ηγῆ or ελωῆ ; the Purifier ; the Agent the Purifier ; the secret Person who was to be revealed, the just One ; the sanctified One ; the Prophet with the secret Person given in his Mouth ; (Exod. xvi. 16. This is the הדבר Secret &c. which Jehovah commanded them to gather from him. John vi. 31. *Our Fathers did eat Manna in the Desert as it is written, he gave them Bread from Heaven to eat. Moses gave you not that Bread from Heaven ; but my Father gives you the true Bread from Heaven, for the Bread of God is he which cometh*

cometh down from Heaven.—— *I am the Bread of Life.* Rev. ii. 17. *To him that overcometh will I give to eat of the bidden Manna.* The Intercessor ; the King ; the Light ; the Light issuing from the Sun ; Jesus, Saviour, Redeemer ; beloved ; my Lord ; our Lord ; the Ruler ; and his Knowledge be said to be infinite, and that he is omnipresent in Power, and that we are commanded to hear and worship him, it proves that when he was joined with Man mortal and afterwards immortal, he was יהוה and אל, one of the Aleim ; and that these were proper Appellations of him in Greek ; and that he had Right to those Attributes ; and though every Person by himself be Jehovah and Adoni, yet Christ is in a particular Manner our Lord, &c.

Many important Distinctions are to be made in the State of Right of the Person who speaks, and in the Offices of the Persons in the Essence who spoke or are spoken by, some of the Words above, used not only in the Psalms but also in the Prophets &c. such as אל — אדון — אדון — אלהי — אלה — אלוה — קדש — רוח — אדני — more especially, when they are spoken to, or of, or joined with Jehovah, and all except אל and רוח are used in these Cases in the Plur. Psal. xviii. 31. *Who is אלוה but Jehovah?* Prov. xxx. 5. Isa. xlv. 8. Hab. iii. 3. 2 Par. xxxii. 15. Hab. i. 11, 12. Gen. xlv. 9. — *God hath appointed me for one Lorded (or made Lord) of all Egypt.* xlii. 30. האיש a Person

son אדני of the Lords האדני of the Land. Pl
viii. 1. 9. (The Church speaking in the Person
to whom the Psalm is attributed) Jehovah
אדני how excellent is thy Name. xvi. 2. Thou
hast said to Jehovah אדני my Lord thou. xlv.
11. So shall the King greatly desire thy Beauty
for he is (Qu. אדני as spoke of Christ be not
plural as he was a Compound of two Essences,
and used to a King as a Type) אדני — and
worship thou him. Jos. iii. 11. 13, — of Je-
hovah אדני of all the Earth. cx. 1. — Jehovah
said to אדני &c. cxiv. 7. Tremble thou Earth
at the Presence of אדני, at the Presence of אלהי
Jacob. cxxxv. 5. For I know that magnified
is Jehovah and אדני above all Aleim. cxxxvi.
1. Confess ye to Jehovah — 2. Confess ye to
my Ale of the Aleim. — 3. Confess ye to
אדני אדני—26. Confess ye to אל of the Names;
אדני his Mercy לעול לעול for ever, cxlvii. 5. Mag-
nified is אדני and great in Strength, of his
Intelligence there is no Number. Exod. xxiii.
17. Three times in a Year shall all thy Males
appear before האדני the Lord Jehovah. xxxiv.
23. — before האדני the Lord Jehovah the A-
leim of Israel. Isa. i. 24. & al. Thus saith האדני
Jehovah of Hosts, אדני of Israel. xxviii. 2. Be-
hold אדני bath &c. li. 22. Thus saith אדני Je-
hovah and אלהיך. Dan. ix. 19. אדני bear, אדני
forgive, אדני hearken and do, defer not for thine
own Sake אלהי: For thy City and thy People
are called by thy Name. Mich. iv. 13. I will
consecrate their Gain unto Jehovah; and their
Sub-

Substance unto אדון of the whole Earth. Zach. iv. 14. These are the two Sons of Oil (the Holy Ghost and powerful one) that stand by אדון (the Jesus) of the whole Earth. vi. 5. These are the four (all, the same as seven) Spirits of the Names which go forth from standing before the אדון of all the Earth. Mal. i. 6. If I am אדוני, where is my Fear? saith Jehovah of Hosts. iii. 1. and אדון whom ye seek, shall suddenly come to his Temple: even the Agent the Purifier, whom ye delight in. By these and others, it appears Jehovah is Lord and Lords, Ale and Aleim; and each Person is Jehovah, so Lord and Ale; one only is אלוה, (and the Heathens Dan. xi. 39. imagined they had one) and one more immediately is now lorded.

The Ignorance of Hebrew, of this Method of Writing, and of the emblematical Use of the Names, of Fire, Light and Spirit among Christians, after supernatural or extraordinary Assistance ceased, hath given the Apostates an Opportunity to palm upon them, and hath induced them to come into the Notions of the Præ-existence of the Soul of their Messiah; of the Essence of our Christ dwelling and acting in a created Shechinah before he took upon him Flesh; of the eternal Generation of that Essence, and of the (I suppose) eternal Procession of the Person in the Essence called the Holy Ghost; of their being inferior and many more such.

The

The Effence in Christ was not made nor begotten to perform the Task of redeeming Man, but voluntarily covenanted to take Flesh upon him ; the Title of Son ; the Task to redeem &c. When he had redeemed the Church he was to have her for Wife ; so was by the Oath of that *Covenant*, to be Son in Law ; to redeem the Church, her Estate &c. raise Issue ; to be Uncle, Sponsor, Father, &c.

The Effence in the Man by the Terms of the Oath became a Son, the only begotten, the first born in Order to be Prophet, Priest, King to teach, atone, rule ; the chief Relation ; the Avenger of Blood ; to redeem the Spouse ; to espouse her ; to live with or divorce her ; to revenge the Death of his Brethren ; to pay off the Mortgage ; to have the Estate ; to be the Father of his and her Children ; to have paternal Power to enfranchise or reject any of the Children ; to bless, curse, and to put the disobedient to Death ; to distribute the Inheritance to such of them and in such Proportions, as he pleased ; to have and do all that is typified under any of the three Offices or any other Types or Heads through the Old and New Testament.

Where begotten is once applied to Generation it is many times to Change of Condition, & al. so, *Son of*, *born of*, and all synonymous Terms.

I think the Effence that was in Christ was, as they term it, begotten by the joint Oath among

among the three, and so became the Son of the Person who is thence called Father; so the two Titles are co-temporary; so who can declare their Generation? and that he, so called the Son, pursuant to that Covenant made the Virgin conceive the Manhood.

'Tis as great a Contradiction to say that the Soul is begotten by a Man, as it is to say, that one of the Essence is begotten by another of the Essence. 'Tis as much out of the Power of the Man who had a Soul to beget another Soul, as it was out of the Power of one of the Essence to beget another of the Essence, and if possible infinitely more so; but it is no Impropriety in speaking that such a one begat such a one who had a Soul created for it and infused, any more than it is to say, that the Essence begat such a Man without the Assistance of Man, and created and infused a Soul into him, and sent a Person of the Essence to dwell in him. *Eve* did not say *Adam* hath begotten the very *Jehovah*, but I have obtained the very *Jehovah*.

If the second Person was the Father of the Manhood, and he be stiled our Father, that makes us Brethren. He who was the second is now the first, why do we count from the typical State, and not from the real State? Job xxxviii. 7. *The Sons of אֱלֹהִים shouted for Joy.* Isa. ix. 6. אֱלֹהִים אֲבִי עַד the Irradiator, my Father the Institutor. Rev. xxi. 5. *And he that sat upon the Throne said—7.—I will be his God, and he shall be my Son.* This explains

Isaiab above ; so *our Father which art in Heaven.*

The Duration of this World was divided into 6 or 7 Days, so *Pf. ii. 7.* *Thou art my Son this Day have I begotten thee,* was the Day of Christ, the Commencement of Christianity.

The Apostates as cited *M—* *fine P. p. 197.* used the Word *עֲלֹהִים* for *Deus* to evade the Evidence conveyed by that Word : as *Psa. xix. the Names* declare the Glory, the Irradiator, Christ : *The Names are my Throne,* the Emblem of my Personality, Power, Glory, &c. as *Jehovah* is typically said to dwell, to walk in a Tent, in a Tabernacle, upon the Earth, as *1 Par. xxviii. 2. 2Par. vi. 18. 1 King. viii. 27.* So when his real coming is mentioned in Opposition to Types, he says, *Isa. lxvi. 1. Thus saith Jehovah, the Names my Throne, and the Earth the Place for my Feet to walk on : Where the House that ye build unto me? and where the Place of my Rest. 5. But he shall appear to your Joy &c.* This explains *Pf. xcix. 5. cx. 1. cxxxii. 7. and Acts vii. 49. xvii. 24.* that he did not then, as he had done typically, dwell in Temples made with Hands.

There was a Witness in the *Names* that Christ was to come forth from the Father, and that the Holy Ghost was to proceed from the Father and the Son. *Job xvi. 19. Behold my Witness is in the Names; and my Record on high.* It was predicted from the Beginning; clearly, openly declared in the Psalms and later Prophets.

When

When the Jews had lost or perverted the Design, the Intention of Sacrifice, and set them up for real Satisfaction; and what they represented, for an imaginary King; then the Aleim hated, abhorred Sacrifice, Jer. vi. 20. vii. 21. Isa. i. 11. Amos v. 21. And when the Heathen Jews had lost their Religion, Philosophy, &c. then it was a proper Time for Christ to come. Psal. xl. 6. Heb. x. 5. *Sacrifice and Offering thou didst not desire — Burnt-offering and Sin-offering hast thou not required, then said I, lo, I come.*

Instead of the Types, the Sacrifices of Beasts, when they were become useless and the proper Time was come, Jehovah would have Obedience, perfect Righteousness, &c. performed, and not a Property or Virtue in himself or in others, what they make Mercy, but would exchange them for another Species, for what they represented by a Bird that feeds its decayed Parents for the ~~son~~, the Sacrifice of the merciful one, who gave his Blood to feed his fallen Parents and Brethren; and from those who accepted the Terms, and had the Benefit of that Atonement and that Righteousness &c. communicated to them, he would afterwards accept the Service of Faith, Love, Charity, &c.

In the Psalms &c. Christ declares himself ready to come; (Psal. lvi. 13. *) The End or Design of his coming, and all the Actions he was to perform and suffer, and what he was to be and do after that, are particularly and ex-

* See Psal. li.

pressly registered, more fully as it will appear when they are explained, than they are or could be in the New Testament ; and the very Time of his coming is expressly described and limited, in Time by the Existence or Cessation of other known Things.

Though the Evidence in any one Instance, as the Time of his coming, be demonstrated a hundred Ways, if there be one Hint that may be true, but is not in our Power to prove to a Year or two, the Enemies hang the whole upon that, and the indifferent Persons suffer the whole to rest there, as much as if none of the others proved the Fact.

The Shemosh, Christ, knew his appointed Time of coming hither. Psal. lxxv. 3. *When I take the set Time, I will judge uprightly.* The Shemosh prefigured Christ's coming into this World, like a Giant to undertake the Work ; like a Bridegroom to espouse, Pf. xix.

When Satan was arrived at the highest Degree of Impudence, had in a great Measure seduced the whole World, was permitted and presumed to dwell in the Images of one of the Aleim, in Men, then by the strictest Rules of Justice, it was only pursuing the Methods he had used to destroy, if one of the Essence dwelt in Man to save.

The Creeds are worded œconomically, and every Term about the Persons, as they stand in the Covenant and in the Emblems. The first Article of the Faith of the Church of *England* is

is right. We are not to seek or prove who Christ was even in the New Testament or in the Creeds or Liturgies, but in the Hebrew: By the Description of the Greek or Latin Gods Christ might be any thing what they thought of one of them; by the Hebrew he is Jehovah and Man, and was possessed of all the Powers in Jehovah, and of all the Powers in a perfect Man. The Hebrew gives an Account of the Persons, what they were before they were Aleim; and what, when Aleim: We are in the Christian System to address them, according as each is in the Oeconomy. The Father is to demand Righteousness, Satisfaction, Holiness; we are by Faith to lay hold of the Righteousness and Satisfaction of Christ, and to pray the Holy Ghost to sanctify us, and to pray the Intercessor to intercede with the Father to accept that Righteousness, that Satisfaction, and that Holiness for us: and for that End Christ is to have all Power in Heaven and in Earth to obtain it, to rule, to judge, &c. to the End; till Father, Christ, and the Holy Ghost have performed their respective Parts, till Believers become as the Angels, and each of the Persons become what he was before the Covenant.

The Flesh of Jesus Christ, Hab. iii. 13. named together, was begotten by the Holy Ghost of a Woman of the eldest Line of *David*; when it had animal Life, and the Soul infused, the Divinity entered, and was born with the Flesh; so the Divinity was Son of *Abraham*; of *David*;

of Man; the Flesh, the Man, though begotten by the Holy Ghost of one of the Line of *David* according to the Flesh, was the Son of God, inferior to the Father of the Manhood, as touching his Manhood; the Father was not I think to act here in the Oeconomy of the Covenant; (*Vid.* p. 223. l. 4. *the H. Ghost is said to make the Virgin conceive;*) This was *וְיָמִין וְיָמִין* and those described *Isa. xiii. 12. I will make וְיָמִין one made a Man, more precious than fine Gold; also וְיָמִין than the golden Wedge of Ophir.* As one of the Creeds says, *I believe in—one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten not made, being of one Substance with the Father, by whom all Things were made, who for us Men, and for our Salvation came down from Heaven——* Begotten is here made Son: The Manner was by the Oath of the Covenant before this System was created. He was before this Oath of the same Substance with the Father: his Substance could not begin to be; but *might* begin to be a Son for us and our Salvation. The Word *begotten*, not only in Hebrew but in Greek, does not only signify the Action of infusing Seed, which is formed in the Womb into a Son, but in various other Manners. As the Resolutions of the Aleim in Covenant, are spoken of as done, the Body of Christ was begotten before our Generations, and so called Son; as the Soul of Christ was to be infused in the Womb and born with

with the Body, and was part of the Son, it may be said to be begotten before. — So, as the Essence was to be joined to the Humanity in the Womb, and born with it, the whole Person may in human Writing be said to be begotten before. — But in Scripture the Humanity is called the Son of God, and the Day of his being really begotten is predicted, and the Day it was executed described. And the Essence is always called the Son of Man, Son of *David*. As coming forth from the Father, the Essence was coming forth in Appearances, in Actions from the Creation. As coming forth really, essentially, he came forth and put on the human Nature, the Tabernacle of *David* in the Womb of the sanctified Virgin, suffered in it, raised it up, and carried it with him to the Father. The Holy Ghost was from the Creation proceeding from the Father and the Son, in Action; more eminently after the Resurrection of Christ till Miracles ceased, and still is proceeding to assist in the ordinary Manner. The Dispute about the Holy Ghost's proceeding or coming forth is no more, but when Christ, the second Person, was on Earth, and when he was to affirm nothing about his Essence, he speaks Joh. v. 26. of his coming out from the Father; when he was ascended into Heaven, he (*the holy Spirit*) came forth from the Father and the Son as Rev. xxii. 1. Speaking œconomically the Father sent the Son to take Flesh, to act and to suffer, so the Son came

forth from the Father. The Holy Ghost was not to be concerned in sending the Essence, but in assisting the Humanity: When the Son had reconciled the Father to Men, and had carried up his Humanity with him, the Son and the Father sent the Holy Ghost to inspire and assist those who were to preach, and establish the Church, so the Holy Ghost was sent, proceeded from the Father and the Son.

The Divinity came forth from the Father, and pursuant to the Oath (as Aleim here, typically were Sons, were אֱלֹהִים, &c.) became a Son by being joined, and born with the Son, the Humanity, so *a parte post* with Relation to us, to Eternity, i. e. *eternal Son*, said to be begotten, so a Priest for ever, *a parte post*. That divine Person who thus became, and is called the Son of Man, did not come forth from the Father to the Womb of the blessed Virgin, till a little before the Birth of Jesus; nor the Holy Ghost proceed from the Father and the Son till after Christ's Ascension. The *Names* witness, and all the Prophecies speak of these, not of the Son and Holy Ghost coming forth or proceeding from the Father originally. There is not one Text which can possibly be wrested to any such Conjectures. These are not Actions of Commencement to be, but Descriptions of Actions, of Completions, of Conditions by those who Bee.

If the Essence in Christ was Son of Man by Oath, we are his Brethren by that Oath.

If

If Son of God by Birth, we are Sons by our new Birth.

Begotten in the Christian Sense is used many Ways different from the Idea of Generation of Parents to Son ; as, *begotten* by Faith, by Hope, through the Gospel, &c. Acts xiii. 33. seems to apply *this Day have I begotten thee* to his raising him from the Dead: He was raised from the Dead by the Person who had been joined to him, so by himself, and not by another of the Persons, so this was of the begetting of the Man, the first Begotten from the Dead.

How would they state *Begetting*, *Proceeding*, &c? If voluntary by one Person, it was liable to be stopped; if agreed among several by Covenant, that expresses Equality in Duration and Power, &c. *Surely it was* by Covenant among Equals, by Denominations agreed upon; The Father to send the Son, the Son to perform the Terms agreed upon to be satisfactory, to intercede with the Father and prevail; and to send the Holy Ghost to sanctify Believers; so Christ sent from the Father, the Holy Ghost came forth, proceeded from the Father and the Son.

The joint Operation of the *Names* in an Action performed by any one of the Three at any Instant is to give us an Idea, not of the joint Action of the Essence by Essence, but by joint Will, joint Power, &c. otherwise an Act of any one would not be a personal Action. So the Humanity of Christ, and the Saints were
to

to have an Unity of Will or Disposition as he and his Father.

I have shewed in *Heb. Writings Perfect* what Work the Apostate Jews have made of this eternal Generation, and that they have made the Holy Ghost nothing. The Fathers who could not read Hebrew and understand the three Names used, and what was intended to be conveyed by them, and were drawn in by the Apostates, though inclined this Way, have dropped the Spirit the Type of the third Person, have foundered themselves and others with Fire, Light, Splendor, &c. *Rfanner's Syst. Theol. Gent. purioris*, p. 139. *There is in the same, Fire, Splendor, Light; let the Philosopher distinguish these three, and shew us that one exists before the other.* *Tertull.* "In like Manner when a Ray is extended from the Sun, is still of the whole; but the Sun will be in the Ray, because it is a Ray of the Sun; nor is the Substance divided, but extended; so Spirit, of Spirit, &c. & *al.* 142. *Prudentius*, There are three Things, namely, together, Light and Heat, and [*Vegetamen*] Comfort. 527. *Augustin.* — Fire, I say, which we have in our Hands, and yet is not divided: For Fire also hath three Things, and cannot be divided, namely, Motion and Light and Heat. *Clem. Alex.* Why dost thou fill Life with Idols, making either the Winds, or Air, or Fire to be Gods — I want the Lord of Spirits; the Lord of Fire, Maker of the World; God I want who gives Light to the
" Sun,

“ Sun, not the Works of God. *Pet. Gal. p. 631.*
 “ *Job. Reuclin*, you have heard that the Philoso-
 “ phers call the Sun a God ; but as there is in
 “ the Sun, the Globe, the Ray, and the Light,
 “ and all one Sun ; so there is God the Father,
 “ the Son, and the Spirit, and all, one God.”

As the Evidence who Christ was, and what he was to do, and suffer, was not to be found in the New Testament; no more was it to be in Creeds, Liturgies, &c. taken from thence. All they wanted, *art thou be that should come, or look we for another.* So when they saw he was that Person, there wanted no more but to believe in him, and express it in their Creeds under any known Denomination of him.

Those cursed Dogs who have perverted all other Things, have also perverted this, chang'd the Evidence of their coming, nay even the express Declarations of the Persons that they were come, and whence they came, to an imaginary Description of their Formation or Beginning to have derivative Essence.

Those who could not read the Old Testament, and see that the three Persons were under other Names co-eternal and co-equal, have taken their Creeds from the Manner of the Manifestation of the two Persons which was to be performed, and the new Names of the Three to be assumed by the Conditions of the Oath of the Covenant.

I am ready to submit whether I or all Men passed since Inspiration ceased have acted like
 mad

mad Men or worse in the Points of Creeds; and allow any one to be a Judge, provided if he give Judgment against me, he write and annex his Reasons. The Explanation in Greek, which aims at explaining the Sense by Circumlocution, I intended not to include among the rest.

Let neither their Names, nor their Works ever be mentioned, who took upon them the sacred Title of Doctor, or &c. of Divinity, and could not understand the Description of the two Persons coming forth from Heaven to the Earth to redeem and sanctify Man; but took, as it served the Turn of the Apostates, or made that a Description of their Generation or of the Manner of their being begotten, or the Proceeding of their Substance from another Person with whom they were coeval, for the ungrateful Return of their Offer to save such.

Moses not only in many Places and in various Terms predicted and described this Person, but by the same Authority that he established the ceremonial Law he superseded it, when he referred them to another Prophet who was to publish another Law, nay whose Words were to be the Law which they were to obey: If his was to have been perpetual, he could have made no such Reference: He does the very same Thing at a Distance as *St. John Baptist* did, whose Doctrine was but to endure for a short Time; they each and both shew that there was another who was to supersede them both.

Act.

Act. xix. 35. — of the great Goddess *αγρε-
μίδος, και τε διοπετης*; from *διος*, S. T. t. 1. c.
1024, 5. the Issue of *Jupiter*, and from *πεπο*
the old word or *πεπτο* to descend. Goddess is
not in some Copies, so *beu* your God, not God-
dess. The Females were each called *Jupiter's*
Daughter, and it is likely for all their Names and
Stories, they thought but one, the same as *אשרה*.
I have cited this Image at *Cherubim* as coming
down from *Jupiter*.

Astarte is not Greek, they say it signifies a
Sheep. Qu. Reference to the Lamb. Wool,
&c. So *Asher* Palladium S. T. Tom. 3. c. 29.

Hence all their silly Stories of *Jupiter* lying with
this or that Woman; this or that Woman being laid
with by the God in the Temple (under that Pre-
tence the Priest introduced a Lover for which the
Temple and Priests were destroyed) his lying with
Leda in the Shape of a Swan; Stories of such
Sons being Heroes, half mortal, half immortal.
Hence *Cupid* the God of Love, the Word signi-
fies the Desire of all Nations, born of *Venus* and
Heaven; some, of *Venus* alone. So Mankind
aimed at this Name, *נר* the Lover, the Lov'd
and he that makes us beloved. Acts xiii. 33.
Jesus was the Son Jehovah had begotten. Hence
in their oldest Monuments, a Figure of a
God or Goddess that holds forth their right
Hand with a little Figure of (so having in his
Power and being ready to give) a Child or Man
See *Chartar. Imag. Deor.* p. 310. Edit. Ital.
1588.)

1588.) standing upon it, which was to be a God.

The Notions the Jews fell into before they were carried into Captivity, or at least in it, and which they brought Home with them concerning Christ, that he was to be a terrestrial Prince, conquer and subject their Enemies, appear to be nearly the same, as the later Heathens in each Country had, an Expectation of a Hero, who was to be begotten by *Jupiter*, or &c. of a Woman, to be half immortal, half mortal; and was to do as each Priest or Poet imagined, some great Exploits. And 'tis very likely the Jews got theirs by conversing with them, and reading their Classics as most of our modern Divines have theirs*.

As the later Heathens retained the Representations, Types and Services, and some blind Traditions of what was predicted about a Man being begotten by God of a Woman, which Man was also to be God, and God and Man, which they called *ἥρως* Heros Semideus; and their Images *ἡρώες* Lares, from *Juno ἡγά* and her Son. Martin: Plato: From *εἰρως* because he "seems begotten by the Love of the immortal God

* However the Classics may serve to correct one Mistake some have made in reading the New Testament, and shew that Son of God means the Manhood not the Divinity of Christ. The Sons of their Gods were Men, however begotten on a Woman; and this will help to get rid of one of the greatest Absurdities that was ever clapped upon the Scriptures; and hath been a greater Obstacle to believing, than Transubstantiation.
towards

“ towards a Mortal Man &c. *Hierocles*—because
 “ the Elect love God, and raise us to the same
 “ Love. Heb. *וָאוֹר* and *אֹרָא* is near a kin, the
 “ Light &c. *Heroum*, the Temple of the *Heroes*”
 Hence each of the Nations had various Traditions of what the Hero had done or was to do. But as they were wholly ignorant of the true Aleim, and of one of them who was to be the Son, they in telling their Stories, and applying them partly to the Tradition which they had from the true Aleim, and partly to the Imaginations they had of their false Aleim, have so mixed and mangled them, that though a single Story from one Heathen is not much to be minded, yet where many have told Stories tending to the same End, though they differ in some Circumstances, the Aim of the whole may be gathered; and the Footsteps of the grand Design of them all may be proved by the original Revelation to be the Root of the Tradition.

As the Intent of the Prophets and the Psalms concerning Christ have been mistaken, so the very Title of both the Old and New Testament and their Designs have not been cleared. As *Moses*. Gen. ii. 4. *Αὕτη ἡ βιβλος γενεσεως τοῦ κόσμου* (from *יָלַד*), which is plural, *this is the Book of the Generations*, was not the Creation or Formation of the *Names*, the Earth, Man, &c. but an Account of their Generations, Productions forward, perhaps not only of the material *Names* but of the *Aleim* also

also of the Souls of Men. So Mat. i. 1. The Book of γενεσεως of Jesus Christ, was not of his *γενεα*, *καταλογισμος*, Genealogy, Pedigree or lineal Descent backward, as Luk. iii. 23. or forward or downward from *Adam*, nor from *Abraham* or *David*, as Mat. i. 2. but of the new Manner of his being begotten and born and being regenerated, and of his regenerating Children.

After the Creation and Formation of the Names, the Earth and the Substance of Vegetables and Creatures and forming them, and lastly Man, and the Aleim had ceased from their Work, the great Machine the Names acted upon the Earth and the small ones, Vegetables and Animals to produce like of like, to generate each Species (by the Action of the Names) out of the Substance of the Earth. In this Sense of Creation and [Formation] Adam was the Son of the Aleim, and made after their Image, and if he had not fallen he had retained his Image and Descent, and would have begotten Children in that Image, and they would have been the Sons of the Aleim; and Adamah, and all other Creatures would have been clean and good.

Next *Moses* gives us an Account of the Fall of Man, whereby he lost his Descent and Similitude. Man's Soul and Adamah [*of which his Body consists*] by their Pollution polluted the Species; and though the Names continued their Generation of the Adamah (i.e. *continued forming it into Vegetables and Animals, in Heb. called*

called begetting) yet it was accursed, polluted, and in a Condition disagreeable to God, and the rational Part incapacitated to qualify themselves to be admitted into his immediate Presence. He gives us a Promise of one to come who was to regenerate Man ; and a typical Establishment of him and his Actions how this was to be effected ; Shadows of him and his Actions till the Light should come. Man and some of the Species were to be made typically clean from Time to Time to qualify them to approach the Altar, or the Place of, at the Time of, sacrificing, and for Sacrifices, for Food, &c. and the rest were not by any Means to be made clean, but were standing Evidences of the Pollution of Sin, and of its Communication by Touch. This typical Manifestation which was made of the Person, and the Manner by which he was to cleanse the Adamah, dead, alive, or to live when he came, was to cleanse the Soul and Body of him who should believe he would come and hope for the Consequences ; and they were to enjoy the Benefits.

When Christ came and performed his Part, the *γενεσις* of the *Names* and the Earth and of Adamah, in Man, all Creatures, Fruits, &c. were cleansed, sanctified and regenerated, made pure as at first ; so though the Souls and Bodies of Men were of the same Substances, and were under the Sentence, (as they had by the Design of the Aleim been created for another State, and certain Terms were established to

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bring

bring them thither, though they had been disqualified, as there were new Terms established to wash and cleanse them, supply all their Defects, separate, sanctify, so to qualify them to accept and keep the Terms,) as many of them as accepted the Terms were generated or regenerated; became the same as they were created, the Sons of God, reassumed their Similitude and weré restored to their Inheritance. As every Like begetteth his Like, as the Aleim their Image, Adam his, Christ his. And those who refuse these new Terms fall a second Time finally, are worse than *in statu quo*, doubly accursed. As *Abram* was eminent for his Faith, and was one of the Patriarchs, so the Father of Christ, his Name was changed to *Abraham*, and he was styled the Father of the Faithful, of this Family, of many Nations; his Seed were to be as the Stars of Heaven for Number. So, as *David* was Father and Christ his Son, he speaks 1 Chron. xvii. 17. of *his House for a great while to come*, the Generation of Christ his Family; so the Family of *David*, Zech. xii. 8. was to be as the Family of the Aleim.

□□—□□□□ Perfections,

EVERY perfect Thing hereafter, whose Ideas are taken from Types or Things here which a Christian is to have, he is to have from
and

and purchase of Christ ; as Bread, Light, Oil, Garments, the Wedding Garment ; fine white Linen, Righteousness, Holiness.

What is the Price, the Purchase ? These Things are not within the Compass of Value ; we have nothing to compare with them ; they are free Gifts ; we can give nothing but believe in him, choose him, love him, desire to have them, and behave ourselves as such who are really in that Disposition, must do, and they are ours. So unless we become as little Children who make no Pretence to helping or saving themselves, to Righteousness, or, &c. and depend upon what we are thus to purchase of Christ, we act like a Child who would set up for itself and reject the Breast.

The Prayers and Assertions in the New Testament will give us some Light into Christianity. — *Lord be merciful unto me a Sinner — Help my Unbelief — Lord give us evermore of this Bread — Give me of this Water — Blessed are they that eat Bread in the Kingdom of God — Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights.*

The Word כֹּל Perfection, so כֹּל Plural and synonymous Words must have various Acceptations, according to what each is applied to. In the first Sense 'tis he or they, that or those, Essence, Persons, Faculties, Actions or Things which lack nothing, or to which nothing valuable can be added : In this Sense nothing but Je-

hovah Aleim, and the Powers, or as we say, Faculties in them, and their Actions can be perfect. Job xi. 7. *Canst thou find out Saddai to תכלית Perfection?* xxviii. 3. *He searcheth out every Perfection.* xxxvii. 16. *תמים—אלוה perfect in Knowledge.* 2 Sam. xxii. 31. *חאל his Way is perfect.* 33. *ויעני חיל, and be maketh my [his] Way perfect.* Deut. xxxii. 4. *He is the Rock; his Way is perfect.* Ps. xix. 8. *The Law of the Lord is perfect.* Rom. xii. 2. *Perfect Will of God.*

A Creature is perfect when it has all the Parts, Powers and Faculties, and performs all the Actions which answer the Design of its Creation, (In this Sense *Adam* before his Fall was perfect,) And if it misapply, so lose any of its Powers or Faculties, if it fail of performing any of its Actions which would have made it perfect, or perform any which make it imperfect, supplying it by restoring the Faculties lost, or with what will answer the End as well, making Satisfaction for its Crimes, and supplying what it had neglected to perform, is renewing or perfecting it. Since his Fall in our depraved State and under new Terms, Gen. vi. 9. *Noah* was said to be perfect; so Gen. xvii. 1. *Abraham* was commanded to do what should make him perfect. Deut. xviii. 13. Jos. xxiv. 13. the *Israelites* were to be perfect with *Jehovah* their Aleim. 1 King. ix. 4. *David* is said to have walked in the Perfection of his Heart. Job i. 1. 8. &c. *Job* is said to be perfect, &c. Cant.

Cant. vi. 8. the Church is called my perfect one; the Sacrifices called שלם were Types of him who was to give Retribution, Perfection, a Vestment and Peace. In *Aaron's Blessing* Num. vi. 26. Jehovah — *give thee* שלם. xxv. 12. Isa. liv. 10. Ezek. xxxiv. 25. xxxvii. 26. he calls his ברת Purifier שלום. Psal. xxxvii. 35. *Mark the Perfect, behold the Upright*, for the new State to that Person is שלום. Hag. ii. 9. *In this Place will I give* שלום. Mal. ii. 5. My Berith the Substance of him is of Lives, and of שלם. 2 Par. xxxi. 18. because in אמונת their Faith will they sanctify themselves in קדש the holy One. Dan. vi. 23. because he confided in אלהה his Fœderator. 2. Kings xviii. 5. In Jehovah Aleim Israel בטח he confided. Ps. ii. 12. *Blessed are all they that confide in him.* xxii. 5. *Our Fathers trusted in thee.* Prov. x. 9. *He that walketh in* תום, *walketh* בטח. Isa. xxx. 15. *In Quietness and in בטחה shall be your Strength:* Christ says Joh. xiv. 27. *My Peace I give unto you.* Here, as in the other Places, it takes in all the Idea.

The ceremonial Law before it was written or after, or as they call it, the moral Law did not give Perfection. Heb. vii. 11. *If therefore Perfection were by the Levitical Priesthood, &c.* 19. *for the Law made nothing perfect.* ix. 9. *that could not make him that did the Service perfect as pertaining to the Conscience.* It is said of the Jewish Nation, Isa. i. 6. *From the Sole of the Foot even unto the Head there is no Means*

of Perfection in it. We are required Matt. v. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* Luk. vi. 40. *But every one shall be perfected as his Master.* 2 Cor. xiii. 11. *Be perfect.* Some are to be perfect hereafter. Heb. xii. 23. *The Spirits of just Men made perfect.* Mat. xxi. 16. *Thou hast perfected Praise.* 1 Cor, xiv. 20. *In Understanding be perfect.* 1 Thes. iii. 10. *And might perfect that which is lacking in your Faith.* Jam. iii. 2. *If any Man offend not in Word, the same is a perfect Man, able also to bridle the whole Body.* 1 Pet. i. 13. *Be sober and hope perfectly.* 1 Joh. iv. 12. *His Love is perfected in us.* 17. *here is Love with us made perfect.* 18. *perfect Love casteth out Fear.* Jam. ii. 22. *By Works was Faith made perfect.* 2 Cor. vii. 1. *Perfecting Holiness in the Fear of God.* It appears 1 Cor. xiii. 13. that the Perfection of the Patriarchs and Christians consists in Faith, Hope and Charity, and that Charity and Love, in another Form Holiness, is the Fruit of the other two, and so the greatest.

Christ's Manhood was to be perfect in Knowledge, Faith, Works, Love. Deut. xxxiii. 8. and to Levi he said, *Let thy Perfections and thy Lights be to the Person חסיד thy holy (merciful) one whom thou triedst, &c.* Psal. lxxi. 22. I will confess, oh my אלה Fœderator, thy אמת. lxxxix. 2. *the Names, shalt thou establish thy Faithfulness in them.* xciii. 5. ערותיך thy Institutions are very sure. cxix. 142. and thy Law is

is Truth. 151. *All thy Commandments are Truth.* Deut. vii. 9. האל the Irradiator הנאמן is faithful. Ps. xviii. 3. *my אל my Rock,* אהסא *I will trust in him **. lxxiii. 28. in Adoni Jehovah have I put my Trust. 2 Sam. xxii. 22. or Psal. xviii. 22. here David as Noab, Abraham, &c. personates his elder Brother Christ, as Jacob did Esau, (they only claimed by the Oath of the Elder to the Younger) nay introduces the Humanity speaking to the Essence, *for I have kept the Ways of Jehovah, and have not wickedly departed from אל my Fœderator — and was* perfect with him. 26. *with חסיד the Merciful thou wilt shew thyself merciful, with גבר the perfect Man, thou wilt be perfect.* 32. האל the Irradiator girdeth me with Strength, and maketh my Way perfect. lv. 19. he will redeem בשר — my Body. Isai. ix. 6. *The Prince שלום.* xxxii. 17. *The Work of Righteousness שלום.* xlii. 19. *Who is blind but my Servant? or deaf, as מאלכי my Agent that אשלה I shall send? Who is blind as משלם the Agent who gives Retribution, so Peace, so a Garment? And blind as the Servant † Jehovah?* explained far-

* חסא and חסה are both construed to trust, confide in; the first is to lean against; the second to shelter under as from a Storm under a House, Rock, &c, So from Danger. וו is to lean on a Thing, as the Hand on a Stick, so to sustain, support.

† What is meant by representing Jehovah as a Servant, as (in another Place) lame, here deaf and blind, to those who understand the Method of conveying Ideas in S. S. or borrow-

farther, ver. 20, 21. Isa. liii. 5. *The Chastisement* של מינו *of our* — *was upon him, Mal.*
 ii. 6. *The Law of Truth was in his Mouth, — in* שְׁלוֹם *and Equity* he walketh with the Substance of me. Efd. vii. 12. אֱלֹהֵי שְׁמִי אֶגְמִיר the Confederator of the Names the Perfecter. Psal. xii. 1. *Save, ob Jehovah, for* חָסִיד *be who makes pious, perfecteth,* lvii. 2. אל the Irradiator perfectentem super me. cxxxviii, 8; *Jehovah* יִגְמֹר *will perfect that which concerneth me,* Psal. xxxix, 11. *By the Blow (Conflict) of thine Hand* אֲנִי כְּלִיתִי *I am perfected.* Luk. xiii. 32. *The third Day I shall be perfected.* Joh. xvii. 23. Heb. ii. 10. *To make the Captain of their Salvation perfect through Suffering.* v. 9. *and being made perfect he became the Author of eternal Salvation to all them that obey him.* vii. 28. *But the Word of the Oath which was made [however performed] since the Law, maketh the Son*

ing them from Things we understand, or rather, who understand the Method of using Words for the Ideas, the Things we apply the Word to give, needs no explaining. What is expressed in Words here is pointed out in the Action of Jacob to his Father. When Isaac was blind he put on his elder Brother's Garments and obtained the Blessing. — Jehovah our Father is here said to be blind, and if we put on our elder Brother's Garments (explained above) we shall obtain the Blessing. That Story cannot appear so uncouth at first Sight as what is said here, that Jehovah is blind, deaf, and that he is מְשֻׁלָּם *the Giver of the Garment. The Man Christ was perfect with him, so he gives him the Robes of Righteousness, and if we put on his Robes, so disguise our Imperfection, He (Jehovah) is blind to or will not see through* בְּגָד *the Garment, the Disguise.*

who

who is perfected for evermore. As he hath Perfection, called Fulness in himself, so he fills others. Joh. i. 14, 16. Eph. i. 23. iii. 19. iv. 10. Phil. i. 11. Jam. i. 17. Every perfect Gift is from above. 25. the perfect Law of Liberty. 1 Joh. ii. 5. But whoſo keepeth his Word, in him verily is the Love of God perfected. iv. 12. if we love one another, God dwelleth in us, and his Love is perfected in us. Col. iii. 14. Charity, which is the Bond of Perfection.

The Perfection of the Eſſence in Relation to Action is that he gives Laws, Rules, judges and acts juſtly, ſo his Laws being juſt and right, that a Creature who obeys them acts juſtly, righteouſly, ſo each are called juſt and righteous; the firſt eſſentially, the ſecond by acting according to thoſe Rules: The firſt is unchangeable and all his Actions are ſtill juſt; but the ſecond hath loſt the Power, the Faculty, the Capacity of being or making himſelf by Actions, as they term them, of a moral Nature, juſt. This does not interfere with the judicial Acts of the Vice-Aleim, they are to judge juſtly between Man and Man according to the Evidence, in Offences againſt them with a due Mixture of Mercy.

Men talk of moral Virtues in God, and that as Man was created in his Image, the End of all Religion naturally muſt be to imitate God in thoſe Virtues. How true ſoever that was once, 'tis far from being ſo now; Juſtice was and is the chief Attribute of Jehovah Aleim,
they

they cannot depart from it. Psal. cxlv. 17. *Jehovah is righteous in all his Ways, and חסיד the Performer of Mercy in all his Works.* This Act is called a Work, Hab. i. 5. Acts xiii. 41. *I will work a Work in your Days, which ye will not believe though it be told you.* Deut. xxxii. 4. *All his Ways are משפט Judgment; אל the Irradiator אמונה the Truth.* Isa. xlv. 21. *A just Aleim and a Saviour.* Zech. ix. 9. *He is just, but to Man רחם Love, חנון Gracious, &c.* There is no Precept for Man to make himself just, much less perfectly just; 'tis a Forfeiture of eternal Happiness to pretend to it. Prov. xxiv. 16. *For a just Man falleth seven Times and riseth up.* Eccles. vii. 20. *For there is not a just Man upon Earth that doeth Good and sinneth not.* Christ who had a Person of the Essence in him supplied all those Defects, he is perfectly just, so the Justifier; we by Faith in him are to be justified. There is no Precept for us to make ourselves righteous, much less perfectly righteous. Rom. iii. 10. &c. *There is none righteous no not one.* Our Righteousness is now by Faith. Rom. iv. 13. x. 3, 4. 6. 10. Phil. iii. 9. Heb. xi. 33. There is one comparative Precept, 1 Pet. i. 15. to be holy——*But as he which hath called you is holy, so be ye holy in all Manner of Conversation.* The Deficiency of Man's Obedience has been sufficiently made up by Christ; Jehovah hath taken full Satisfaction and Vengeance on Christ for the Breaches of it in Men, and will take full Satisfaction on Satan for tempt-

tempting Man and Christ, and upon wicked Men. This we are forbid to imitate upon those who do Injustice to us, or upon any who stand in their Steads; nay we are commanded to love them, &c. which by the Rule of moral Heathens is unnatural, which was to do Good to those who do Good to them. We are required to search, understand, believe and take the Advantage which this Step gives to us. These have little Relation to Morality; but if we do, (r. they have) we see strong Reasons, nay even by the Example of the Heathens, why we should love the Aleim; and by the Example of the Aleim, those who have offended us: And contrary to the Effect of any moral Law, those who have been the greatest Offenders, when they see this, love most, so will be most perfect, and have the highest Rewards. We are to pray to our Intercessor that our Prayers may be heard as we perform these Conditions; we receive the Sacraments as Memorials of the Actions of him who put us into this State, and thereby through Faith and Love we intitle ourselves to the Benefit. The Son of Man came forth from the Father and took Flesh, and that Humanity was sanctified by the Holy Ghost; and when that joint Person had by his Actions performed Justice, and by suffering satisfied Justice, and the Body rose again, then the Father by him, or *He* by Agreement with the Father, was to send the Holy Ghost; so the Holy Ghost proceeded from them to act upon the Apostles, &c.

&c. here to qualify them extraordinarily; not only to qualify them for hereafter; but to qualify them then for their then respective Offices here for the Benefit of others; not only then, but for settling the Church, and to record the Evidence of Facts for all Believers to come. These extraordinary Gifts did not procure those who were possessed of them Salvation. Mat. vii. 22. *Many will say to me in that Day, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name done many wonderful Works? — I never knew you, depart from me ye that work Iniquity.* Luk. x. 20. *Rejoice not that the Spirits are subject unto you, but rather rejoice, because your Names are written in Heaven.* The Holy Ghost since continues to sanctify, to impart Holiness, Love to Men: There is no resembling the Aleim but according to the present Nature or Condition of Persons and Things: We are only to imitate the Aleim in their Benignity to Men; this Grace, this Mercy to Men is not a moral Virtue, but the Effect of the Covenant. Lev. xix. 18. Rom. xiii. 9. Jam. ii. 8. *If ye fulfil the Royal Law, according to the Scripture, thou shalt love thy Neighbour as thy self, ye do well.* The Intent of the Giver of the Precepts of the Christian Religion was not to settle the Bounds exactly between Virtue and Vice, with a so far you shall keep from Vice, and so far you shall carry Virtue and no farther, but to distinguish the one from the other, and to leave it to every

every Christian to carry his Actions at as great a Distance as possible from Vice, and to extend his Actions to the highest Degree of Virtue possible according to *the perfect Law of Liberty*, by Faith and Love, in Proportion to their Degree in him. Since the Fall God requires the Heart, the Affections, that is now the reasonable Sacrifice; Man cannot be actively just or righteous. Before Christ they were to be a holy Priesthood, emblematically and so communicatively; since Christ we are to be a holy Priesthood communicatively so really; Holiness comprehends all from the lowest Degree to Perfection. So Rom. ii. 14. The believing Gentiles who had not the Law *by Nature*, but this Faith and Love written in their Hearts, *did* (by Faith) *the Things contained in the Law*, — *are a Law unto themselves*, — *their Conscience*, &c. [See Mr. Willat's Sermon on this Text.]

The Faith of Believers seen by Prescience was the Cause of making the Covenant, and the Cause of the Creation of Man, and the Inducement of Christ to suffer in performing the Condition of the Covenant on his Part, and of the Holy Ghost to operate on his Part, and of the Father to accept this Satisfaction and that Holiness ultimately. Isa. lxiii. 9. Rom. v. 8. and of the Aleim and Christ to love Believers; this is that by which Men and Angels glorify them. The Cause of our Love of them is (Joh. iii. 16. 1. Joh. iii. 9. iv. 16, 19. *We love him because he first loved us*) that we believe that they loved us, and that they have redeemed,
fanc-

sanctified, accepted us. Love of them is the Cause of our Obedience to their Example and Command to love our Brethren; and Love of them and our Brethren, on our Side is Luk. x. 27. Rom. xiii. 10: 1 Tim. i. 5. *Fulfilling the Law.* So Cant. viii. 6. *Love is as strong as Death.* This is putting the Law which was by typical Actions to keep the Object and Benefits in View. Heb. viii. 10. x. 16. in our Minds, in our Hearts; nay giving our Hearts, our Affections. 2 Sam. vii. 19. — *And this is the Law of the Man (Adoni) my Lord Jehovah.*

As all essential and human Perfections were in Christ and in his Actions; and every Thing and Action which was to exhibit him, and his Actions before the Faces of the *Rubbin* in the S. S. was, as far as human Ideas could reach or be attained, to be perfect really or emblematically; the Priest was to be perfect in Body and Mind, clean, vested with the richest and most beautiful Garments, of the most beautiful Colours, Shape, Proportion, &c. though all emblematical. Besides the *Sanctum Sanctorum*, the Tabernacle and Temple of the most rich beautiful and of the most perfect Workmanship, of the most proper Proportions with all the Emblems of the typical Inhabitant most properly formed and disposed to exhibit what it and they represented, as we must say, to be most beautiful and pleasing to the Eyes of the *Rubbin*; the Sacrifices of the most proper, perfect, clean Creatures, and the Manner of slaying and sacrificing

ficing them the properliest ordered to exhibit what they represented, the Sufferings and Death of Christ : The Perfumes upon the Priest, fummed upon the Altars, alone or with the Sacrifices, were the richest and most perfect Nature could afford ; as we must ideally say, to give the most grateful Smells to the Noses of the *Rubbim* as a Type of what they represented, the spiritual Actions of Christ in his Life and at his Death ; so they exhibited the most delightful Sounds by Voice and Musick, (perhaps sometimes with Words) which could be invented or performed (tho' perhaps instituted and directed) to entertain the Ears of the *Rubbim* with, to exhibit the grateful Voice to them, and the joyful Voice to Man, at the Times of Service, Sacrifice, at their Feasts, Jubilees, &c. of Christ's publishing the Gospel by himself and Followers, at his Birth, in his Life, at his Conquest, Accession to his Kingdom, and at last in pronouncing the Sentence.

So in the written Descriptions of Christ by the Prophets, in the Psalms or Canticles, his Person is described sometimes as Man, sometimes as *Jehovah* ; as Man, with all the Perfections of Man, white and red ; with the most proportionable Parts ; the most tender and loving Spouse, decked, perfumed, and in all Respects made acceptable ; as *Jehovah*, as vested with Light, with Darknefs, as coming in a Whirlwind, as Fire proceeding out of his Mouth ; as armed with Lightening, Thunder-bolts ; as a
King

King protecting his Subjects, destroying his Enemies, redeeming those they had taken Captives, restoring them to their Possessions; in the New Testament under the borrowed Figures of a King, a rich Man, &c. in the Apocalypse under the Figure of a Lion, a Lamb, &c.

The Church is represented as a young beautiful Woman, as a King's Daughter, as a Spouse, as a Queen: Her Beauties are spoken of and conveyed under the Cover of such sensible Ideas as are the Objects of Desire or lawful Pleasure in Women to a Lover, in a Husband, in a King. Cant. ii. 14. *Sweet is thy Voice and thy Countenance, comely*, as the Creatures, Man, was in his natural State to him who sees the Perfections he gave to those Creatures, and which he is capable of restoring; besides the internal Beauties and the outward Vestments and Ornaments which he can and doth communicate to them under the Name of her; Besides her Relation to the King mentioned Psal. xlv. where she is Daughter as well as Queen: 13. *The King's Daughter is all glorious within; her Cloathing is משובצות of wrought Gold. She shall be brought unto the King in Raiment אֶקְנוּת of Needle Work.* If this be the Converts of the first Church of the Jews, then the Virgins her Companions were the Converts of other Countries; as the Daughter of Tyre was to bring Presents to her, and the Rich among the People were to entreat her Face, not to Rome. If this be taken as the Church in general, then
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the Angels are to be her Companions. (Query if the many Wives or Concubines of Kings did not allude to this.) She was not to be magnified by her Fathers but by her Children; and under the supposed Idea of a Queen to a King who was Lord of all the Earth, who should make her Children Princes of all Nations, the Glory of Believers here and hereafter are exhibited; and to her Honour who was the first Church, all Nations shall remember her and confess her for ever.

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IT comes to our Knowledge by Revelation, and could not be known by us otherwise, that a Plurality of Agents, who, as they are intelligent, are properly called Persons, created this System and our first Parents; and that they are of the same Essence or Substance, that the Property of this Substance is to be, and to enjoy all active Powers in Perfection; and whether any one of the Branches of that Power be expressed positively by *perfect*, or negatively by *infinite*, it must necessarily follow that it must be exercised to the same End; So, as it is also revealed since the Fall of Man that there are three Persons in this Essence by Types, Emblems, Names, and Words, it appears that each of them took upon him an æconomical Part in what concerned the Redemption and Salvation of Man, and that as the chief Part

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was that one of them should take the Nature of Man, and in it perform Man's Part for all, perform perfect Righteousness, by suffering &c. make perfect Satisfaction, raise his Body and redeem Man; it appears he was by Consent to enjoy and exercise all Power in Heaven and Earth to protect, rule, judge, reward or punish Men and Angels, till his Followers were possessed of Heaven, and his Opposers were cast into Hell for all Eternity, *a parte post*.

שד Sing. and Plur. *Mammæ, Ubera*, those which by sucking poured out.

שד A Vessel used at Sacrifices to pour out Wine, so Girls who waited to pour out Wine, Butlereffes at Feasts, Eccles. ii. 8. (*Marius*, Marg.) Num. xi. 8. applied to pouring out Oil.

שד *Ager*, Ground which being opened or ploughed pours out part of itself, Water, &c. into Seeds or Roots.

שד A Plantation of Ground with Vines or &c. So Isa. xxxvii. 27. pouring out the Sap by Heat before the Corn was ripe.

שד *Contritio Glebarum*, a Name for cultivated Ground. Hof. x. 11. יחרוש arabit Jehudah, ישרד agricolabit לוי sibi Jahacob.*

*Pf. cxxix. 2, 3. Many a Time have they afflicted me from my Youth, yet לא יכלו לי *they made not an End* of me. 3. The Ploughers חרשו ploughed upon my Back: they made long Furrows, So perhaps Hof. x. 11. is afflicting the Persens mentioned, יהודה shall be ploughed — *Jahacob* ישרד shall be wasted.

שרר The Action doubled, but the Word is
 used single; and double, Death, Destruction,
 Waste, Prey applied to People or Things active,
 passive, &c. ascribed to Jehovah, so the Verb is
 used Ps. xvii. 9. *From the Wicked that שררוני op-*
press me, from the Enemies of my Body who
יָקוּפוּ compass me about. See the whole. cxi. 1.
Shall abide under the Shadow of שרי. Cant. i. 13.
He shall lie all Night between שרי. Ps. lxxviii. 14.
When שרי scatter'd (פרש) even Kings in it, it
was white as Snow in Salmon. cxi. 6. Nor for
the Pestilence that walketh in Darknes, by
the Destruction שרר he shall be poured out at
Noon Day. Isa. xiii. 6. Joel i. 15. *It shall come*
as שר from שרי. Isa. xvi. 4. *Let my out Casts*
dwell with thee, Moab, be thou a Cover to them
from the Face of שורר — for the Extortioner
is at an End, שר ceaseth, the Oppressors are
consumed out of the Land, &c. xxxiii. 1. *Wo to*
שורר thee that spoileth, and thou wast not
שדוד spoiled; and dealeth treacherously, and
they dealt not treacherously with thee, when thou
shalt cease שורר spoiling, תושד thou shalt be
spoiled, &c. Ezek. xxxii. 12. Mic. ii. 4. Hab.
i. 3. Why dost thou shew me Iniquity, and cause
me to behold Grievance? for שר spoiling and
Violence are before me. So שפך which is used
 for pouring out the Blood of Creatures. Ps. xxii.
 14. *נשפכתי I am poured out like Water.* xlii. 4.
אשפכר I will pour out my Body — cxlii. 2.
אשפך I poured out שיתי my Complaint. Isa.
 liii. 12. *הערה he poured out his Body in*
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Death.

Death. So נסך which is used for pouring out in Sacrifice, in Casting &c. Pf. ii. 6. *And I poured out a Covering upon my King.* So שפך Pf. xcvi. 24. *Pour out thy Wrath upon them.* Ezek. ix. 8. שפך *In thy pouring out of thy Fury upon Jerusalem.* So נבע-יעק-שפך to pour out the Spirit, Grace. Phil. ii. 17. *Yea, and if I be poured forth upon the Sacrifice and Service of your Faith.*

שיר Athes, Lime, and שרת Deut. xxvii. 4. to cover with Lime viz. the Altar.

שיר Plural. Pf. cvi. 37. *They sacrificed their Sons and their Daughters* to שרים, and Deut. xxxii. 17. — *Then he forsook אלהו — they sacrificed לשרים not אלהו — to Aleim whom they knew not*, new ones, who came from קרב propinquo &c. Psal. לעצבי — *of Canaan*, (those which by pouring out of the Ground could form, and by Heat could pour out the Sap) the Names.

שיר *Plant. Vitæ Lex.* p. 461. *Targum*, “ who burst the Gates of Hell, and destroyed the “ Strength of Satan.” The Apostates and our Translators have made it a compound Word of ש *who* and י *sufficient*; and thence made it omnipotent, as I have taken it in *M. fine Princ.* p. 135. This Epithet may be active, nay passive without the Vau in the third Order; as it is used all along, active for the Names, passive for *Breasts, Fields, &c.* the Jod may be, as in the third Order, or Masculine, or *my*; may, nay does expressly signify the same

as אֱלֹהִים, he poured out; and also the Pourer out of the Enemies, Satan, Sin and Death. By the same Action as he poured out Benefit to Believers he poured out Destruction to the Enemies.

Christ was to have produced what Man should have produced; besides God's Part, pours forth Strength to the worthy Receivers of Bread and Wine over the Face of the whole Earth; he poured out Virtue to heal the Woman who touched his Garment. He pours out the Milk of the *Logos* to Babes, to strong Men, Flesh, to all Bread and Wine.

The ancient and modern Heathens are full of this under the Sense, Blessing, happy &c. from what is revealed in Writing Gen. xxii. 18. *And in thy Seed shall all the Nations of the Earth be blessed.* xxx. 13. Leah said באשרי *the Daughters* יִשְׂרָאֵל; and she called his Name אשר. xlix. 25. by אל of thy Father who shall help thee, and by אֱתֵשׁי who shall bless thee with the Blessings — of שְׁדִים and רַחֲם v. 26. Deut. xxxiii. 16. Qu. if קִדְקֵד נָצִיר אֱהִי be not Christ. 2 Kin. xxiii. 6. אֲשֶׁרֶת an Image of *Venus*; פְּלִז *Priapus* or *Mars*. So Baal אֲשֶׁרֶת. [See 2 Chron. xv. 16. 1 Kin. xv. 13.] a Tree sacred to her, Isa. xvii. 8. δένδρον *Tree*, *Lucus*, Grove and Sun Images. So making the naked Parts sacred Emblems. So Breasts to *Cybele*, (*M. Prin.* p. 2. p. 378. to flow,) *great Mother* — *alma Mater of the Gods*. So the Story of *Vulcan*, Fire, marrying of *Venus*. So the Story of תַּמָּז *Adonis*.

Adonis. So *Cupid* ηρως Love begot by all their eldest Gods; some produced only by *Venus*. *Jupiter* produced Wisdom out of his own Brain. So Luk. i. 28. *Blessed art thou among Women.* ii. 27. *Blessed is the Womb that bare thee, and the Paps which thou hast sucked.* Hence all their Stories of a God lying with a Goddess, and with a Woman. So the Voice of the Wings of the Cherubim were Ezek. i. 24. *like the Voice of El Shaddi when he speaketh, like his Voice when he was to be poured forth.* So Isa. xii. בָּצֵר -- לַחֵם -- שְׂרִי and among the later Heathens *Multa Mammia* &c. are all the same, various yet synonymous Denominations; they poured out the Humanity, Christ, Milk, Bread, Flesh, Wine, Blood, Spirit, Life, Strength: Nay all the Descriptions of the Heathen Gods and Goddesses, if duly traced, appear to have been taken from Descriptions of the Actions of the Aleim or of Christ revealed before they went off at *Babel* and transcribed since. Besides *Multa Mammia*, every Image of the Heathen Gods or Goddesses, or Heroes shewed either by the Image itself, or by something in its Hand, on its Head, under its Feet or &c. what it was to produce, pour out, &c. and there is scarce one Thing Christ was to produce &c. but some of them express it; and saying this explains all Mons. *Monfauçon's* Collection.

Gen. xii. 7. *Jehovah appeared to Abraham and promised him the Land of Canaan.* xvii. 1. *Jehovah appeared to Abram and said unto him, I am אל שדי walk לפני according to my Directions exhibited in my Faces [i. e. the Cherubim] and be thou perfect (plur.) and I will give my Purifier בריתי between me and thee — behold בריתי with thee — neither shall thy Name any more be called Abram; but thy Name shall be Abraham.* (19. — *Sarah thy Wife shall bear thee a Son*) — and הקמתי I will raise up בריתי between me and thee, and thy Seed after thee, for a ברית seculi, to be Aleim unto thee — and thou my בריתי -- תשמר -- *this (the Sign of) בריתי —* xxviii. 3. *this Vision &c. is referred to by Isaac.* xxxv. 9. *Another Vision of אל שדי to Jacob and Confirmation of the Promises.* xliii. 14. *Jacob prays to אל שדי* xlviii. 3. *a Reference to the Vision of El Shadi to Jacob and to the Blessing.* xlix. 25. *Jacob blesses in the Name El Shadi.* Gen. xxvi. 12. *Isaac had an hundred fold his Seed sown.* Mal. iii. 10. *See if I will not open the Windows of Heaven, and pour you out a Blessing.* Exod. vi. 3. *I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob in El Shadi, but by my Name Jehovah was I not known unto them, and also הקמתי my Berith.* Numb. xxiv. 4. *He hath said, which heard the Words of אל, which saw the Vision of Shadi, falling into a Trance but having his Eyes open.* 9. *He couched, he lay down as ארי one accursed, and as a great*

*Lion : Who shall stir him up ? 16. He hath said, which heard the Words of אל, and knew the Knowledge of the most High, which saw the Vision of Shadi, falling * into a Trance, but having*

* This is hardly Sense, if consistent — Let us state the Case ; Balaam was a Prophet of Jehovah, but for the Sake of a Place of Honour and Profit, Numb. xxii. 17. was willing to give up the Church, for such the Israelites were at that Time, and would have cursed them, so renounce Christ to obtain Balaak's Favour : However pretends a great Zeal for Religion. Chap. xxii. 8. And as he did not then know himself how wicked Balaak's Offers would by Degrees make him, God appears to him and forbids his going to curse that People, accordingly he refuses : but the Message being repeated and larger Promises made, he entreats Leave of God to go and is permitted, but enjoined not to curse. — God saw his Heart, was displeased at his Intention and withstands him in the Way — for what ? for going when he had Leave ? our Fools say yes, and pretend to sneer at the Contradiction : the Text say it was for the wicked Intention of his Heart — I withstood thee because thy Way was perverse before me, he had Leave to go, but not Leave to go with an Intent to curse in order to get a Piece of Preferment which plainly was his Design ; had he gone with an honest Intent of telling the King, as he did afterwards, that the eternal Light was to arise out of that Nation, so cursing them was cursing the Lord of Life, he had not been withstood ; and all this was to convince Balaam and make him a proper Instrument to pronounce the Blessing on Israel and predict Christ, his Birth, Conquest and Reign : and this Appearance had the proper Influence for the present ; for at his first coming he declares boldly to the King that nothing should make him dishonest — but still the Hopes and Temptation stung in his Way won upon his Mind, and he attempts by Divination to alter the Mind of the Lord, and that several Times, but finding that impracticable and against his Will convinced that God would not permit him to curse, he declares xxiii. 19. that God was not like frail Man,

having his Eyes open. I shall see him, but not now : I shall behold him, but not nigh : There shall come a Star out of Jacob, and a Scepter קֶסֶף shall arise out of Israel.

Job, who hath been observed to have אלוה oftner, for the same Reason has שׁוּר oftner than all the other Books. *Job* v. 17. vi. 4. *Shadi* is joined with אלוה. viii. 3. 5. אל is joined with *Shadi*, and *Bildad* urges that that Person under either of those Denominations would not

Man, and xxiv. 1. Went not as at other Times to seek for Enchantments, but from a thorough Conviction of his Sin and Folly he confesses his Guilt, speaks of, and by the Assistance of the H. Spirit predicts the Glory of Christ who was at the Bottom of all the Proceedings of God with the People of Israel. v. 3. Balaam says, The Man whose Eyes were shut—he speaks having heard the Words of God, which saw the Vision of the Almighty, נָפַל being humbled and having his Eyes opened. נָפַל is the falling of the Mind as well as Body : the Prostration of the Body expressed by this Word is but the outward Act of Humiliation. It is translated above falling into a Trance—but into a Trance is the Translator's Addition. Balaam indeed lost his Preferment for not going thorough Stitch ; and his Life afterwards for the Corruption of his Heart and cursed Advice he gave against the Israelites : but still the Appearance of a Person of the Trinity, and express Command of God to bless, and the clear View he had by a Vision of what was to come, had sufficiently shown him his Sin in inclining so much to Balaak's Cause, and might, one would think, have humbled a more obdurate Heart than his. It doth not appear that Balaam was at all in a Trance, but that he knew very well who the Children of Israel were, only the Love of Money had engaged him too deeply in the infidel Party for a little Matter to open his Eyes : they were opened however at last, and he saw his Folly, and confessed his former Blindness and present Conviction.

hinder

hinder a Man that was guilty from being punished. Job xi. 7. *Canst thou by searching find out אלה ? canst thou find out שרי to perfection ?* xiii. 3. *Surely I would speak to שרי, and desire to reason with אל.* xv. 25. *For he stretcheth out his Hand against אל, and strenghtens himself against שרי.* xxi. 14. *They say לאל, depart from us ; for we desire not the Knowledge of thy Ways. What is שרי, that we should serve him ? and what Profit should we have if we pray unto him ?* xxii. 2. *Can נבר be profitable unto God, as he that is wise may be profitable unto himself ? Is it any Pleasure לשרי that thou art righteous &c.* 17. *Which say לאל, depart from us : and what can שרי do for them ? yet he filled their Houses with good Things : but the Counsel of the Wicked is far from me. The Righteous see it and are glad : and the Innocent laugh them to Scorn. Whereas our Substance is not cut down, but the Remnant of them the Fire consumeth. — Receive, I pray thee, the Law from his Mouth, and lay up his Words in thine Heart. If thou return to שרי, thou shalt be built up, thou shalt put away Iniquity far from thy Tabernacles. 25. Yea, שרי shall be thy Defence — for then shalt thou have thy Delight in שרי, and lift up thy Face unto אלה ; thou shalt make thy Prayer unto him, and he shall bear thee, and thou shalt pay thy Vows.* xxiv. 1. *Why, seeing Times are not bidden from שרי, do they that know him, not see his Days ? — 12. Yet אלה layeth not Folly to them.* xxvii. 2. *The living אל hath taken*

taken away my Judgment, and שרי bath vexed
my Body ; all עת the Time appointed my
Breath is in me, and the Spirit of אלוה in my
Nostrils.—8. For what is the Hope of the Hy-
pocrite, though he bath gained, when אלוה taketh
away his Body—— 10. Will he delight him-
self in שרי ? will he always call upon אלוה ?
13. This is the Portion of a wicked Man with
אל, and the Heritage of Oppressors, which they
shall receive of שרי. xxix. 5. When שרי was
yet with me &c. xxxi. 2. For what Portion of
אלוה is there from above ? and what Inheritance
of שרי from on high ? 6. Let me be weighed in
Balances of Justice, that אלוה may know mine
Integrity — 35. O that one would hear me, be-
hold my Desire is that the Almighty will answer
me, and mine Adversary had written a Book.
xxxii. 8. But there is a Spirit in Man : and the
Inspiration of שרי giveth them Understanding.
xxxiii. 4. רוח אל bath made me, and the Breath
of שרי bath given me Life. xxxiv. 10. Far be
it from אל that he should do Wickedness ; and
from שרי, that he should commit Iniquity : for
the Work of Man shall he render unto him, and
cause every Man to find according to his Ways
Yea, surely אל will not do wickedly, neither
will שרי pervert Judgment. xxxv. 13. Surely
אל will not bear Vanity, neither שרי regard
it. xxxvii. 22. With אלוה is terrible Majesty,
toussing שרי, we cannot find him out ; he is ex-
cellent in Power, and in Judgment, and in
Plenty of Justice ; he will not afflict. Men do
there-

therefore fear him. xl. 2. Shall be that contendeth with שׂרִי instruct him? he that reproveth God, let him answer it.

It seems by Isa. Ch. xliv. that they made them Images of אֱלֹהִים, which were in the Figure of *Adam* with the Glory of various Species of Trees, אֲרָמִים תְּרוּחַ אֱלֹהֵי אֲרָן and Ch. xlvi. of Gold, the only Time I find such. If. xliv. 10. *Who had formed an אֱלֹהִים, or נֹסֶךְ molten פָּסֶל a graven Image, that is profitable for nothing?* פָּסֶל seems to be an Image of him who was cut out of a Rock, (the Stone-Quarries are called so) or Block of Wood. So Dan. ii. 34, 35. *a Stone hewed out of the סוּרָא Mountain, not in Hands.* This looks as if סֶכֶךְ were to cover פָּסֶל, as if they aimed at the Divinity and the Humanity; all Images of Stone must be פָּסֶל carved. If this be so, *Micah*, besides the Teraphim, had the מִסְכָּה Tabernacle, and the פָּסֶל within it, under those Names, and were approved with him, though the Heathens who misapplied them were reprov'd. Deut. iv. 16. and make you פָּסֶל an Image cut out of Stone or Wood תְּמוּנָה (from תָּמַן) Numb. xii. 8. the Idea, Appearance or Similitude of Jehovah. Exod. xx. 4. Deut. v. 8. applied to any Creature, to any Thing in the Names above, in the Earth beneath &c. Job iv. 16. I think of אֱלֹהִים. Ps. xvii. 15. of Christ. They would make this the same as חֲסִי Lev. xxvi. 30. but this is the Heat of the Light of שֶׁשֶׁשׁ, they are joined 2 Par. xxxiv. 3. 7. with the rest, and said

said to be set on high above *Babal's* Altars; so *Babal* was Light. See *Brix.* p. 245. ^b for the rest. Isa. only mentions these and *Asherim*.

כזר

AS כח signifies War and Bread or Meat, because Meat was Prey both temporal and spiritual; so כזר signifies in general Munition; more particularly cutting natural Rocks to perpendicular Fronts to make the Place within or upon them inaccessible against those without; raising a Wall or Bank and sinking a Ditch; so making a City for the Safety of those within, or those they should take in against those without; so gathering in, housing, inclosing Grapes or Grain or other Fruit; or with the Jod in the third Order, the End of the bringing them into Places or Safety from Birds, Beasts, Thieves was to dry or press them, preserve them or their Juice for Bread, Wine, in which the Uses of each chiefly consisted, for the Support of Men's Strength against their Enemies, and Defence of Men also against Hunger, Famine, Death, as most of the later or modern Languages use the Word [*the Word then is Provision either for Safety or Sustenance*] so the Cities became Store Cities, and one would think by some Expressions of the Heathens either for the Preservation of their Images of their Gods, or for Stores for Sacrifice. Christ is called a Rock,
a De-

a Defence, a Fortrefs. All Things for the Benefit of Men, either by Support or Defence were inclosed, stored in Christ's Humanity, and his Death is represented as the Crop from whence our Support was distributed and taken by Faith, and the Strength we receive thereby our Strength and Defence within and without against Satan, wicked Men, Death and Hell; both described Zech. ix. 12. & seq. So Job xxxvi. 19. the World is construed Gold, which Men were supposed to make their Support, and a Fortrefs joined — *Will he esteem thy Riches? No, not בצר Gold, nor all the Forces of Strength.* This opens a Scene to apply all the Similitudes taken from Fruits, Grapes, Wine, Wine-press, &c. and from the Sense of the Roots of all the Words joined, as Zach. xi. 2. *For the Forest, Marg. defended Forest* ארז *of the Vintage*; so perplexed Wood; So to Laws. The Jews were to reap the Grapes, Fruits, Grains, but to leave some of each for the Poor, (perhaps the Gentiles.) See the Signification of all the Cities &c. joined to this Word; and the Allusion to Customs as Moab *is my Wash-pot*: *Over Edom will I cast out my Shoe, over Philistia will I triumph.* It had been a constant Enemy to the Church.

It will be a Confirmation to shew Instances of the Manner of Speaking I have assigned in the Psalms from other Parts of Scripture; perhaps before, however after they were writ. We shall pitch upon the Root בצר. The Word
is

is used for the Name of a Man, for a Place. Gen. xxxvi. 32, 33. *Edom* a Kingdom and *Bozrah* a Place, I think in or near it. Am. i. 12. I think the capital City. Jer. xlviii. 24. mentioned as in *Moab* referred to Mich. ii. 12. *As the Sheep of Bozrah*. Deut. iv. 43. another City said to be in the Deserts belonging to the Tribe of *Reuben*. Ps. x. 1. *Why standeth thou afar off, O Lord? why hidest thou thyself in Times* בצרר. lxxxix. 40. *Thou hast brought מבצרי to Ruin*. 48. *He will deliver his נפש from the Hand (Power) of the Grave*. Selah. cviii. 10. *Who will bring me into the City מבצר? who will lead me into אדום*. Job. xxii. 24. *Yea thou shalt lay up עפר on בצר the Dust*. — yea שוי shall be כצריך. c. xxxvi. 18. then רב the great כפר cannot deliver thee. Will he הערך set against or value thy *Riches?* no not בצר nor all the *Forces of Strength*. Isa. xxxiv. 6. *For Jehovah hath a Sacrifice in Bozrah; and a great Slaughter in the Land of Edom*. lxxiii. 1. *Who is this that cometh from Edom? with dyed Garments from Bozrah? He the Glorious—I that speak—wherefore art thou red in thine Apparel?* Jer. xiv. 1. *The Word of Jehovah which came to Jeremiah concerning דברי הוצרות*. xvii. 7. *Blessed the Man (Christ)* 8. *For he shall be as a Tree—and shall not be careful in the Year of בצר, neither shall cease from yielding Fruit*. Most of this Chapter is in Speeches like the Psalms. xxxiii. 3. *And shew thee great and בצרר, which thou knowest not*

not. 6. *Behold I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth.* Zach. ix. 12. Turn ye לבצרון. xi. 2. *For the Cedar is fallen; for אדיר* (a Name of Christ with א final) שדון — *for הבצור יער the fenced Forest יר is come down.* See v. 7. so Chap. xii. and Chap. xiii.

Martin. Vindemia, the Time of cutting off and pressing or &c. of the Fruit. So the End of the Season, of the Year of the Oeconomy of the World &c. So *Adam* the Humanity of Christ was the Fruit at the End of the Law &c. whose Blood was pressed out, and who is the Store and Munition to all Believers.

The Design of great Cities was to hold great Collections of Men, Provisions and Ammunition safe within the Fortifications for Defence, and to enable them to attack and endeavour to destroy those who invaded their Country or besieged them. 'Tis now to entertain Quality, to furnish Diversions, for Occasions for their Meetings, not only for Opportunities of seeing one another for forwarding Marriages, but for worse Ends — which puts them upon living beyond their Income, and thence submitting to Actions, which may procure Supplies for their Luxury and Vices.

The highest Expressions of the Benefit of Christianity are 2 Pet. i. 4. *Christ has called us by Glory and Virtue — that we might be Partakers of the divine Nature, not to be of the* Ef-

Effence, or have their essential Perfections, but to have Communication from them, to enjoy the Benefits of their constant Love, accustomed Beneficence to those who are made Objects of it, which is, as we say, natural to them, to support, comfort and give Pleasures beyond Expression.

So whatever the later Heathens thought of their Gods, or of their Souls, or what they thought should remain of them after Death, their whole Aim was that they should, whatever they thought the Means or the Manner, be made acceptable, fit Companions; and that they should be Partakers of the Divine Nature, perhaps in a higher Manner than as above: for they thought their Souls of the same Effence with their Gods; at least that they were to be supported by their Power and Assistance eternally; and to have Communication with them and be satisfied in admiring their Power, Wisdom and Actions; and in enjoying the Society of one another in that State; so they thought that those who were not acceptable to the Gods were to be deprived of this Happiness, and joined with such Company, and perpetually tormented with some Punishments, which they imagined were suited to each of their respective Crimes.

Those who burned their Children to *Molock*, besides Atonement for themselves, expected the Souls of their Children should dwell with their Gods.

The Psalms.

THE historical Part of the Scriptures, so far as it concerns the Polity of the Jews, is written chiefly to shew Christ's Interposition in Behalf of the Patriarchs and of the Israelites and Jews when they followed him; and his Judgments and Punishments, when they followed the Powers of the Air; and at last, when they made the sacrificed Beasts their Redeemers, placed their Redemption in the Types as Jer. vii. 4. 21. Deut. vi. 3. Exod. xix. 5. Lev. xxvi. 12. &c. and their final Destruction for rejecting Christ is only foretold, which was so terrible, that common History has scarce been able to preserve Accounts of it.

I have shewed the Scope of the History of the Trial of *Job*. The Introduction concerning *Jehovah*, *Satan*, &c. is borrowed from the Idea of an earthly Prince, then called Father; and Subjects and Rebels, Sons: *but there is some* Difference, here Rebels forfeit Life; there Satan immortal: the Time, from a Day of publick Audience for good and bad: Satan's walking to and fro in the Earth, as an Arch-Rebel trying which of the Lord's Subjects he could seduce: Satan's coming, from a Rebel's coming: The Discourse, *Jehovah's* knowing the Sentiments of Satan, and making Satan know that he was permitted to tempt *Job*, &c.
from

from such a Discourse between a King and a Rebel.

The Idea of material Things is to be carried through in each Scene; and the Idea of supernatural Things to be taken from each Part as v. 11. — He will bless thee to thy Face, as any Subject would do to a Prince who had not secured his Interest, but had Power, so for Fear of that Power: but he will not bless thee as such a one would do his Prince who had kept his Covenant with him in his Heart or behind his Back, when he was where his Prince could not know what he thought or said of him.

I have since explained the Meaning of אֱלֹהִים the Person execrated, Jehovah in Christ, which he uses more frequently than any other, and under that Name attributes the Administration to him here; under which Name he had that prophetick Assurance. xix. 26. *Though* — אֲדַחֵה I shall have the Vision of אֱלֹהִים he who is execrated, of his Flesh, and describes him. xxxiii. 12. *Behold in this thou art not צַדִּיק just; I will answer thee because אֱלֹהִים he who is execrated, מְאֻנָּשׁ (he who is) manned, (incarnate, made Man) will be exalted; why dost thou strive against him?* So the Word אֵל the Irradiator, and he says xxii. 22. *Receive, I pray thee, תּוֹרָה the Law from his Mouth.* So he knew the Law was delivered from the Mouth of אֵל, either from the Cherubim, or from Sinai; or was to be from Christ.

It has been an Objection that Christ performed and suffered many Things that are not predictively written of him; and that he refers to some written which are not found; I hope I shall find them, or shew where and how they are to be found. We find that before the Dispersion at *Babel*, all had a settled Confession, a Declaration of their Faith, a Church Service or &c. in what these Types referred to: whether that was preserved in Form till Writing, we know not; but, we know, it was in Substance; and we know, by the Boughs they held in their Hands at the Time of Expiation, the chief Parts of their Confession; we find nothing like it in the Hebrew Scriptures except what is in the Psalms, and some scattered Pieces in the Prophets. The Apostates have told us that they had Dancings and went about the Altar seven times. We find that all the Heathen World danced in Circles, encompassed their Altars, and did almost every Thing by Sevens, which however misapplied, shew the Antiquity, and that these Things had an Institution, and that at first it referred to the Jubilee, and that to what was couched under it.

We know they had a Psalm or Hymn with the Passover, because Christ Matt. xxvi. 30. used one, which *Millii Cod. Talm. de Tab.* p. 249. supposes to be an Extract out of Psal. cxiii. cxiv. cxv. cxvi. cxviii. Ibid. p. 247. Some own that Ps. cxv. was *Dolor Messiae*; others explain it otherwise.

The

The Villains the apostate Race of the Jews have told us of singing Psalms, of their being set to Musick; and those Jews tell us of such and such of the Psalms being used upon such and such Days, as *ibid. Millii. 473. Rimchius* “ — Horum Canticorum quæ Titulum Graduum ferunt, sunt quindecim, &c. There are fifteen Psalms which are called Psalms of Degrees or Steps; and it is delivered down to us that the Levites repeated them upon the fifteen Steps which were upon the Mountain where the Temple stood, between the Court of *Israel* and the Court of the Women, and by which they went up from one to the other; and they say that one Psalm was repeated upon each Step ” *Ibid. p. 249.* Some make Psalm. cxviii. p. 247. others eighteen Psalms from cxx. to cxxxvii. their *Hallel* at the Feast of Tabernacles, &c. Whether the Tribes were divided, or there were Levites among them which distributed the Psalms through the Crowd, or the People had Copies of the Psalms for each Day, they tell us not.

What is translated to sing, was to repeat a Hymn in some Manner, but the manner is not ascertained. To compose a Song or Poem is to produce several Persons known by their Parts, or acting a Part, which gives Joy or other Affections of the Mind to those concerned in those Speeches or Actions: So to sing it, is to pronounce, recite and understand, or without Voice mentally to consider, and personate the real

Speaker or Speakers, and represent (as *singing and making Melody in your Hearts*) the Parts each speak or act, with Assurance that they have been, or will be performed ; so that the Subject affords to them Joy, Melody or &c. expressed by external Actions, Instruments, &c. or felt by internal Joy, Melody in the Heart.

All the prophetical Revelations concerning Christ and the Benefits that were to come to Men by him, which were Preludes of the Gospel, are termed Songs, melodious Entertainments, which deserved Reiteration, Meditation, and were set forth by Musick, Sounds which were most delightful to the Ears of Men ; emblematically, most acceptable to the Souls of Men ; and this Manner of speaking was retained among the first Christian Writers. *Euseb. Demonst. Evang.* p. 347. “ The holy Spirit sung by “ himself.” *Cano, Littleton's Latin Dict.*—*To write of ; to talk of ; to praise or highly commend ; to prophesy ; to blow ; to report.* *Clem. Alex.* Such a Prophet, who writ in Prose, sung so and so ; and the latter Heathens in their Description of their Gods, and of their Operations, reduced them to Measure or Rhyme.

Verses are modern Divisions, and some very irregularly. The Responses as we make them could never be intended. If the People, as a Church, were to pronounce or answer a Part, surely it could be nothing but their own Part ; that which was spoken by the Spirit, or written as the Part, or as a Directory to the Church to sing or speak.

Whe-

Whether the Levites were a Part of the Church, and the Priests personated Christ, or how each of them, or the Prophets or Kings (*were Actors*) of the other Parts; or whether all the Parts were performed by those who were appointed Men Singers and Women Singers, or Damsels and Musicians, perhaps may be gathered from the Words of their Institutions; the Ideas of the Words used for those Offices, or &c.

Whether distinct Persons of the Priests, Levites or Singers in reading or singing a Psalm, each repeated the Part of the Person he represented, and so made Responses or each acted a Part; and whether some of the Psalms were dedicated under typical Names to those who acted the Parts, deserves great Consideration, and perhaps may be discovered when the Meaning of each is settled.

At which Parts the Trumpets, &c. sounded, and other Musick played, deserves great Consideration, and may perhaps be discovered, when what was designed by those Actions is also settled.

The Chorus which all repeated, 'tis very likely was *Hallelujah*.

We find some of the Pieces of that Sort, and some of the Psalms were written very early; who writ each of them we know not certainly, but they sufficiently express that they were writ to some Purpose not yet considered, and perhaps some used to this Purpose; and

'tis certain that these were original Institutions, because they had Pipes, Horns, &c. for sounding, and other musical Instruments, and some Sort of Speeches of the Actions, or as spoken by the Persons of their Gods, which have been termed Poems, which low down were in Verse, at the Times of sacrificing, &c. in all Nations.

The apostate Jews tell us of the Motions of their *Lulaf*; of the Repetitions of the common People in their Synagogues; and when *Hallelujah* was to be repeated; and their evasive Explications and Applications of their Services; but pretend not to tell us what their Fore-fathers did, when their first Temple was standing, and before they fell into Idolatry, and before these Services were misapplied; much less the true Design of them. 'Tis plain that the Devil and the apostate Jews took most Part of the Psalms literally, or in a false Sense; though they each cited some Parts truly; or else neither would have done what they did.

As the apostate Jews never intended that we should know the Intent of the Psalms, so we have no Reason to suppose, if they knew themselves, that they intended to let us know what Use their Fathers made of them, before the Captivity; and what Use they made of them afterwards, in their Synagogues or private Houses, after their Return, would be of little Service for us to know. We have followed their idle Stories long enough; we have the *Originals*; let THEM speak.

The

The Jews we find prayed either in the inward Courts or Porches, or in the outward Court or their Synagogues at the Times of offering Sacrifices or burning Incense; but we find neither Direction nor Form in the other Scriptures. Their Prayers must be for Acceptation in general, or in the Words of the Promises, picked out of the Psalms, &c. *Solomon* refers to national Prayers for Rain, &c. And there are some Instances of private Prayers, as *Hannah* who prayed for a Son, and vowed that if it was granted, she would make him a *Nazarite* and dedicate him to Jehovah; and called him שמואל, his Name is the Irradiator.

The Jewish Ceremonies, where nothing but Blood and Fire and Smoke appeared, without some farther View, would have been a dismal Scene, and would have afforded but little Occasion for Musick or Songs: And if the Design were ever so plainly revealed to *Adam*, or &c. Besides the mute Emblems of Boughs, &c. when Tradition was corrupted, there wanted some verbal Conveyance to explain them to Children, so to succeeding Generations.

The Jews by translating the principal personal Names in the Psalms for Properties, &c. al. for which there should have been Names formed in all other Languages, to express that the Property was in the Person, as he or that whose Property is to be; he whose Property is to be wise, just, &c. So for Attributes they are bound by Covenant to communicate to Men; as, the Justifier, the Purifier, the Sancti-

Sanctifier ; so which they are to have in themselves, as חסיד *the merciful One*, and many other Ways ; and the Moderns, by inserting Heads or Contents under Pretence of explaining them, have perverted the Intent of them, make them Speeches of Prophets about the then past Actions of Jehovah Aleim, such as Creation, Formation, Miracles, Deliverances of his People, &c. so Punishments or Destruction of Enemies, &c. to direct the Church ; and about the private or respective Resolutions, Actions, &c. of Prophets, of the Kings or other great Men ; and of the Promises and Actions of Jehovah Aleim, (which they render *the Lord God*) to them, to direct them or such like great, or as we say, private Men ; and so have helped to hide, if not totally hid, the true Design. The Clergy have only applied those few Texts, which were only occasionally cited out of the Psalms or other Parts of the Old Testament into the new, and applied them not as they stand in the Hebrew, but in the Heathen Greek : And all the rest, which were so obvious in the Hebrew, that they needed not be mentioned or cited, nay indeed which could not be cited in the New, or in the Greek Tongue, (though we find an Apostle could spend a whole Day in citing some of them) are neglected.

If the Psalms had been writ concerning the Man *David* and his private Affairs, before he was, or after he was King of the Jews, they might have been of Use to the then Jews, but had

had been of little or no Use to Christians. But as they are writ about the private Affairs of the real *David*; and of him in his Offices and Kingdom, they are of infinite Concern to Mankind. As *the Letter killeth, so the Spirit maketh alive*: So the Misapplication of the Psalms to the literal *David* has done more Mischief than the Misapplication of any of the other Parts of Scripture among those who pretend to be Christians.

Supposing the Speeches and Actions in the Psalms to be applicable to private Persons hath made all the Dissenters and Sects talk of Inspiration, of praying by the Spirit, of being righteous, holy, &c.

The Speeches which appear to be really spoken by certain Prophets, and some perhaps by Priests, and really by Kings, nay spoken of several of them, are no more but typical Speeches as they were Types of Christ in those Offices, — As *a Man after my own Heart*, &c. and those Speeches as well as typical Statutes, and Judgments were all to be fulfilled in him.

The Psalms are written as most of the other Scriptures are, so that they might be (as hinted in *the Remarks upon, &c.*) taken in a literal Sense of a Man or Men; but are writ about the highest Affairs of a great King, &c. that they might be preserved even by the Enemies, that they might glory in the Covenant and Intercourse between the Aleim and their Elect, and after earthly King: That they from his
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Declarations of himself and his Actions, might support their Pharisaical Righteousness; and that as his, so their Works might be sufficient without Christ; and they, so construed, are the only Support, which the apostate Jews and our Pharisees have; there is nothing tending that Way in any other Part of the Bible: Except some few Speeches in *Esdra*s and *Nehemiah*, when they were a little tainted.

Every Fool, sanctified in his own Opinion, fancies he finds Abundance of Instances in the Psalms which suit every Case that befalls him: and it seems to be Cruelty to disappoint them of their imaginary Happiness; But as this will set many, and I hope some of them, right in Matters of greater Moment to all, I must indulge them no longer.

The Psalms that are Orations of what had been done by the Aleim in the Creation; in their working Miracles; in the Deliverance of the Israelites from *Pharoah*, from Slavery and Idolatry, or from other Enemies; and in destroying their Enemies; putting them into Possession of *Canaan*, &c. So in delivering of *David* and other single Men, giving them Possession of Rule, &c. were History, and perfectly writ elsewhere, and need not have been repeated for the Benefit of that People or succeeding Ages. If there had not been Inferences of the Power, Wisdom and Goodness of the Aleim, referring to future Actions of much greater Concern to Posterity, nay to those
before,

before, so to all Mankind; and expressed by Terms infinitely more descriptive of the Extention shall I say, Perfection of those Attributes than ever had been used in the historical Relations of those Actions.

Taking others of the Psalms to be spoken by King *David* or others, of their own Persons, Actions, &c. have made Men aim at performing perfect Righteousness and justifying themselves. No mere Man since *Adam* before his Fall, nor even he then, as a Prophet or otherwise, could ever speak in that Style. The Descriptions of the Perfections mentioned are such as never mere Man had; and the Actions such as never any Man performed; and whoever reads those, as of the Perfections, Actions, &c. of a single Man, or several such, must be so mad as to pretend to come up to them, and challenge God to give him the Reward of his Merits; or when he finds he cannot come up to them, despair.

If what is said in the Psalms to, or of, or by Christ, were said to, or of, or by any other Person; it would set aside the Merits and Redemption of Christ; as Psal. xv. 5. *He that doth these Things shall never be moved.* The pompous Expressions of what Jehovah did, or promised to do for the Person described, are such as are by no Means applicable to any Actor or Sufferer as *Job*, *David*, or &c. nor were they to be pronounced by the Spirit, nor by any Man in his Senses, for any mere Man. The
Prophets

Prophets before Christ were Emblems of him from having the Spirit in them ; and by obeying the Spirit in his Commissions by them to others, but were not intended to be otherwise Emblems of Christ, as performing all the Will of God, of being perfectly righteous, holy, &c. So the Psalms could not be writ of them, much less of Priests or Kings ; much less still that it was the Task of the Holy Ghost to keep any of them or even the Apostles free from Sin or human Errors in their common Actions.

No Man was to pray for, promise to do, much less perform perfect Obedience. Those before Christ were to avoid committing gross Sins, to perform that typical Obedience which they were to trust in, and expect that what it represented should make them holy. Nor were any after to pray for, promise or perform perfect Obedience or claim Rewards upon any such Terms ; but to rectify their Mind, to love, &c.

Those before Christ, whether Kings or even the Prophets except by Revelation, or to work Miracles, had no direct Intercourse with the Deity but by Means of the Priest to consult the Oracle ; or to join with the Priest to pray, that the Sacrifices might take Effect ; much less to teach but by Direction.

Trace all the Assertions, Promises, &c. of Christ quite through the Psalms, and (*they*) shew that it was not lawful nor possible for any other to promise, say or do such Things ; much less

less still was it lawful for any King or People to choose out of the Intercessors made, or to make Intercessors for themselves, much less for any one to make himself Intercessor. The Intercessors chosen by the People, are not Intercessors of Christ but of the People, by whom Christ may if he please have Access to them. After Christ, even those who had the Gift of Tongues were not Ministers without being sent and ordained. The People cannot send. I might go through every other Article in the Negative, but 'tis needless we must do it in the Affirmative.

The Title, the Word **תהלה** is Masculine, signifies, if not Persons or Actors (as the Title **מלה**) with Respect to themselves, as Irradiators; at least it signifies Illustrations to the Jews, Reflections of Light, Illuminations to enlighten them for the Time; Confer. Exod. xv. 2. He is my Irradiator — of the Aleim of my Father. **והוא כהן** *Who is like unto thee* in **אלים** — *fearful תהלה* — *doing פלא Wonders.* Deut. x. 21. He is **תהלתך** and he is thy Aleim. Psal. xxii. 3. *But thou art holy, O thou that inhabitest תהלה* — *of Israel.* cxix. 171. *My Lips shall utter תהלה* cxlv. 7. *They shall abundantly utter the Memory of thy great Goodness* Job xxix. 3. **בהל נרו** when he made his Lamp to irradiate upon my Head. Deut. xxxiii. 2. Hab. iii. 3. *And the Earth was full of his Illumination; And the Brightness was as the Light.* They are Irradiations from the three Persons, and that Man who by Covenant was joined with one of them,

them, so Illuminations to all other Men. The Jews call all of them the Psalms of דוד *David*; But they were Glimpses of the beloved One, or of the loving One; and they call some of them *Hallel*; this Attribute could not be applied to the mere Man *David*, much less to any other Prophet personally; or otherwise to *David* than as he was a Prophet of the Line, was the Father or Representative of Christ, and not so otherwise than as Personator. The Idea of דוד is to be collected from Ezek. xxiii. 3, 21. where it is falsely translated *Mammæ* and *Ubera*; so from דדא some Fruit which increases that Pleasure: Thence the Name *Love, Lover, Delight*. It is also used for that in which Flesh, Food was contained, which is another Means of giving Pleasure or Benefit, as a Basket, a Kettle or &c. with a (') prefixed as usual in Names, and with another (') in the second Order ידד, it is used for One Beloved, the Spouse, who in a spiritual Sense gives Pleasure and Benefit; without the *Jod* with a *Vau* in the second Order דוד, 'tis used for the Father's Brother. Lev. xxv. 49. The Uncle was one of those named with Brother or Uncle's Son who had Right to redeem a Jew who had sold himself for a Slave to a Stranger; the Word signifies *he loving*, which should be the Spouse to the Wife, so to the Children: For what Reason 'tis Uncle appears not in the relative Sense; there is some Mystery that the Spouse was to be the Father's Brother. Where the Wife had no Issue the
next

next Brother was to marry her and raise up Seed to his dead Brother; so to the Wife he was *Spouse*, and to her Children the real Father was their Father's Brother. In this Sense Christ was $\gamma\eta$. The Thing typified is the spiritual Delight the *Spouse* gives in getting Children after his own Image.

Scap. Lex. p. 367. — $\Delta\epsilon\omega$ to bind. Αμφίδεος Bracelets, Rings, &c. St. Th. \dagger 1. p. 964 $\epsilon\kappa\delta\epsilon\omega$ to be bound by Oath. $\text{Αναδ\epsilon\omega}$ to crown, make a King. Ibid. αμφίδεος Hippocrat. Dicitur osculi matricis circumferentia, & labrum cucurbitæ simile esse ait. So I think מקען were the Emblems of the Matrix, 1 King. vi. 18. vii. 24. out of which the Flower, the Irradiator, was to proceed, as the Seed sends forth the Flower out of the Fruit of Gourds; and there is some Mystery in the Number of Bulls and of the Flowers, 2 Par. iv. 3.

Num. xxxii. 38. and אם Baal מקען Meon מסכת שם the Instrument of covering the Name. מסך is falsely made a Root to mix, &c.

We have no History of the greatest Part of the Life of Christ, only a few Hints, Luk. ii. 46, &c. concerning him at 12 Years, till he was baptised, engaged and conquered Satan, and entered upon his prophetick Office. But we are informed in general, that neither the Essence within him, nor the Holy Ghost by his Influence upon him were to force the Humanity, nor to act upon him otherwise, or in other Manner than in the opposite Manner that Satan

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had

had done to seduce and destroy Man; to incline and enable him in each Part from his Infancy forward, in Proportion to his present Task, by inward and outward Means, as a Man to act his Part assigned him by the Covenant for the Redemption of Men; so that he was to pray for, and depend upon their Assistance to help him to know his Duty from Scripture, or inwardly from them; and for Assistance and Strength to perform it; and that he performed all the Offices in Life to his Parents, to his Neighbours, &c. as a private Person, or apparently, as a mere Man: And 'tis plain, at twelve Years old, that he understood the Scriptures, which include the Psalms, to the Astonishment of all that heard him; that he knew then what was his Father's Business, and what was his; and that forward he increased in Wisdom, &c. As the Humanity of Christ before he entered upon his Offices was to pray to the Essence in a Manner, and for such Things as no Man ever thought of praying for, and as it was necessary that he should pray in Faith, so it was necessary that he should have Revelation to direct his Prayers (without which there can be no Faith) which is fully expressed in the Psalms, and no where else; though there are some Particulars scattered in the other Books. As he was to speak and act as no Man ever spoke and did, it was also necessary that he should have Directions. As his Blessings and Denunciations were all to be effectual, it was necessary that he should

should see them all even before he entered upon his prophetick Office. So some Psalms and Parts of others were writ for his Information, and Encouragement ; and many are Speeches as prophetick, directive and expressive for the several Periods of his Life ; as others are for his Sufferings, Death, Resurrection, Ascension, Dominion, Intercession, &c. upon whose Performance all depended : And finally for us that we may see that what concerned him was decreed and predicted there, and in the other Parts of Scripture, and that it has been accomplished. Nay he was even to know from Scripture, from the Registers, and even from the Lands his supposed Father and real Mother possessed, during his Youth, and perhaps till he entered upon his Mission, and had a fuller Manifestation, that he was the Person to whom all the Prophets and Psalms referred.

The Psalms are of different Sorts, some one Oration by the same Person, some interlocutory by several : All to the same End, to exhibit to Christ's Humanity all Things necessary for him to know in his first State, and secondarily to exhibit those Things to us. Sometimes the Holy Ghost introduces Christ taking in his Family the Church and saying we &c.

Christ's Actions are described under the known Ideas of each of his Types, Prophet, Priest and King, &c. Every Speech in the Psalms of Persons must be by borrowed Names of Persons or Things, by Types ; of Actions, by

such as had been performed by others, that the sensible or typical Ideas might convey the Ideas intended, and that all who had used, been conversant with, and understood the Types, &c. might understand them.

As Figures were borrowed to give Ideas of Things in Hieroglyphicks, every Person, Thing and Action in the S. S. which came not within the Perception of our Senses were and are described by borrowed Names or Words formed for Ideas taken from Persons, Things or Actions known; and hitherto they have been supposed only to treat of the Persons whose Names were borrowed, or of the Things and Actions from whence the sensible Ideas are taken. I have in some Instances shewed where the borrowed Names were intended to give us Ideas of invisible Persons, who those Names also suited. And the Words borrowed from the Ideas of sensible Things and Actions were intended to give us Ideas of imperceptible Things and Actions, which those Words also suited; and though that hath made many boggle at my Works, I must carry it much farther, and shew that this Method has been used by and for Persons exhibited in Scenes of Discourse and Action, not only before the Time they were written, but also before several of the Persons existed, and before not only their Words and Actions, but before the Words or Actions of those who did exist were spoken or performed.

As

As this way of writing, especially those Parts by borrowed Names, is liable to be disputed, so those who will dispute may; I shall not, till they be all truly translated and put into proper Order to shew their Design. •

The Prophet writes of Persons, Things and Places which he had seen or heard, or both, in Vision; the Scene, the Time, the Persons, and Place of Action or speaking though to come, as past, Rom. iv. 17. — *Callefth those Things which be not as though they were*: so many of them are worded, as they should stand, when spoken or completed: Indeed many of the Speeches concerned the Ages when spoken, as well as the Ages when completed, as Isa. ix. 6. *Unto us a Child is born, &c.*

Christ is distinguished sometimes by descriptive Names, sometimes by Actions, by the Nature or Order of the Speech which can be only peculiar or applicable to him. Sometimes they introduce the Christian Church, as present, speaking to him as present.

Besides the Terms used in the Psalms and Prophets for Christ, the Church, &c. and what was to be done at each respective Time, all the hieroglyphical Emblems, Terms, Actions &c. used among the Heathens throughout the whole World, by or to their pretended typical Prophets, Priests, Sacrifices, Victims, Kings, &c. are used, that when the Books came into their Hands, they might understand them. The Name of the Speaker, and of him he speaks

to, in the Psalms often need not be inserted, as they are in Heathen Poems, * each is infallibly to be known by his Speech, by the Part each of them acts in the Oeconomy; so when the Speaker and he to whom the Speech is made are known it settles the Construction, as well as if they were marked with Letters for their Names, as A. B. C. &c.

The Psalms were written that the Jews might not rest in the Types of a High Priest, Purifications, Sacrifices, Atonements, &c. Or at first in a temporal Kingdom, or trust in temporal Things or Actions; or at last hope for a temporal Deliverer, but see that they were but typical, and to end; and what was meant by them: And that the Heathens, when they by the Confusion of Tongues had lost the Knowledge of the false Aleim, might know what all the emblematical Things and Actions, which they had from original Tradition, and which though they had misapplied, and lost the Knowledge of their Design, yet still retained, all really aimed at, and to be Evidence at Christ's coming to them and to us who come after, that all the New Testament, and much more was inserted in them.

The Psalms were spoken of, for, to, to by Christ; or one or more of the three Substances

* *It seems the putting in the Names of the Personæ Dramatis, into the Tragedies and Comedies, &c. we have left of the Ancients is modern, in order to facilitate the Learning of them, but anciently were omitted as in the Psalms.*

in him, in one of his three œconomical Offices of Prophet, Priest and King ; or of, to, or by the Father or the Holy Ghost in their œconomical Parts: So the Speakers and Persons spoken to, or of, or for, were the whole Essence, the Father, the Holy Ghost ; the Essence, the Soul or Body in Christ, or his aggregate Body the Church, or Believers in whom the Essence of Christ potentially and influentially dwells ; and occasionally one or some of them speak to one or others of them about Satan, Heathens, Unbelievers, Persecutors or Apostates, and some Parts of the Prophets are writ in that Manner. The Subject was the Redemption and Sanctification of Believers, and the Destruction of Satan and Unbelievers ; the Wisdom, Power and Justice of the Aleim in contriving and atchieving it, and the Glory of the Man joined to one of the Persons who executed the chief Part in it, so an historical Account of every Thing that was predicted, and a Prediction of every Thing that was to be completed.

As *Cyrus* was to see and did see Predictions about himself, so was Christ, as his Affairs were of the greatest Moment, to see the most perfect Predictions of himself and Descriptions of all the Actions of those concerned with him, and of his own in those Affairs.

The Psalms are spoken by the Prophets almost wholly about Christ. But they are chiefly writ for the Manhood of Christ in

his Infancy and Minority, that he might have a View of the great Actions which had been performed by Jehovah for others, and of the interlocutory Discourse between the Persons of the Aleim concerning him, and of his with the Essence within him, and with each of those above, and of the whole Course of his Actions, Sufferings, Glory, &c. Psal. cxix. 92. *Unless thy Law had been my Delights, I should have perished in mine Affliction.* 98. *Thou thro' thy Commandment hast made me wiser than my Enemies: For they are ever with me. I have more Understanding than all my Teachers*: For thy Testimonies are my Meditation.* The Prophet by the Authority of the Holy Ghost, as one may say, introduces, personates Christ, or &c. in Turns makes one ask Questions, another give Responses, to assert, relate, &c. alternately; as one speaks to, or of one in one Sentence; or, or to another in the next; and are infallibly to be distinguished by what is attributed to each. The Eunuch was not unacquainted with this Manner of Writing, but could not understand without a Guide, and says to *Philip*, Acts viii. 34. *Of whom speaketh the Prophet this? Of himself, or of some other Man?* They are spoken ofteneft or mostly in the Person of the Man-

* *Who was David's (a Prophet's) Teacher? The High Priests, &c. were regularly Christ's; till he took on him the prophetick Office, and he was found to be wiser than them, when he reasoned with them, hearing them and asking them Questions.*

hood

hood of Christ, tho' not then existing, of what he had done, did, would do; of his Obedience, Patience, perfect Righteousness which can belong to no other; what others did to him; how Satan tempted him; Complaints of what he suffered from the Jews, from *Judas*, from wicked Men, from the Wrath of the Father; what he expected from the Essence joined to him, and the Assistance of the Holy Ghost; to his Death, Resurrection and Kingdom; of his Denunciations against Satan, *Judas*, the Jews who rejected and put him to Death, and they and such as persevered in those Crimes, of which some are completed; some in the Person of the Divinity of Christ, as Psal. xci. Where he speaks of himself and is spoken of as Jehovah as one of the Aleim. Some in both, by some Terms which are above Man, and not absolutely descriptive of or proper or peculiar to the Essence, that all the Israelites might understand what the Messiah was to be, do and suffer; and at last they and all Mankind might see the Truth of the Predictions by the Accomplishments; some in the Name of the whole Essence or the Aleim, setting forth what he had done in former Cases and what he would do for Christ, as Psal. lxi. &c. Some in the Person of the Father where he addresses himself to the Messiah as an Equal, as a Son, as a Servant. Some in the Person of the Holy Ghost to Christ, where the Essence by the Holy Ghost fortifies and comforts the Manhood by Examples,

ples, of Power, of Performance of Promises, of Deliverances, of Victories, of Rule, of Punishment, of Destructions which were most of them performed by the Person that was, when the Manhood existed, in him, and which were all allusive to his, which were to be performed in or by the Manhood, and are worded to give Ideas of the grand Conquest, the grand Delivery, &c. Nay even of the new Creation in Men; and perhaps were designed for the Jubilee, as Psal. lxxviii. 22. *Because they believed not in the Aleim, and trusted not in his Salvation: Though be bad, &c.* He asserts the Design to the Humanity, and shews that the Aleim had Wisdom to contrive it, and that the Essence in him would support him to Death, and after Death, raise him, and thereby justly redeem Man, &c. (which Christ as Man was to see and read, as Psal. lxxxix. 48. How shall נבר (the Man in *Gabriel*) live and not see Death? He shall deliver his Body from the Hand (Power) of the Grave, *Selah*, mind this. Some few to Christ's Person joined with the Church, not then in Being. Some to the Church as Psal. cxxxii. 6, 7. sometimes each or several speak in the same Psalm, as 1st, 2d, 3d. and sometimes (but quære) though very seldom the Holy Ghost speaks by *David*, as a Patriarch rather than as a Prophet, as one to whom the Promise was made, and so the same, or concerned in a Degree, so by others; and those Speeches to or partly concerning themselves are to express the

Part

Part Christ had in those Affairs, and they denounce Curses against those who would obstruct his Design.

The Psalms express what each Part of Christ, the Essence Humanity, Soul or Body said to the other Persons or to one another, or preached to Men; what the other Persons said of, or to him, or to each Part in him; what Patriarchs, Kings, Jews, Believers, Nations, Unbelievers, thought, said or did for him or against him at every Time, before he came in the Flesh, at his Birth, so in every State; and what the Essence said of their Actions.

As the Psalms vary the Persons, so they vary the Times, and use each as if the Scene were past or present or at Hand; as the Coming of Christ, his Birth, Songs, Musick, &c. — Circumcision; his Actions in his Youth; — his Entrance into his prophetick Office — his Baptism — the Evidence of the Holy Ghost. His Temptations by Satan and Conquest of Satan. His Preaching, Prayers, Praises — His Resolutions of completing the typical Law — of performing all Righteousness. His appointing Apostles and 70 others — His predicting Things, working Miracles — Healing the Sick — Being opposed by the Jews — Being appointed — Being scoffed at, made a Reproach — His Trial — Sufferings by Men — by the Aleim or the Father — Agonies — Death as a Sacrifice — Atonement — Redeemer — State of Separation of the Body and the Essence —

Embal-

Embalment — Burial — three Days — Resurrection — Investiture — entering upon his Kingdom — assisting the Apostles — Ascension — being crowned — Session upon the Throne — Rule — sending the Holy Ghost — destroying all the Powers of Satan — and the Submission of Men to his Kingdom — destroying his Enemies the Apostates, their Spawn the *Mahometans*, and all Opposers — raising the Dead — finally judging — giving Possession to his Followers, of Support, Enjoyment, &c. casting his Adversaries into Hell, punishing them there, surrendering the Kingdom to the Essence, the Aleim. The Scenes are at various Times from the Beginning to the End, but the greatest Parts while Christ was upon Earth.

The Psalms (as above) are a Poem, an heroic Tragedy; the Redemption of Man, and the Destruction of Satan is the Plot. The Actors are the Aleim, and Christ united to one of them, separately, the Essence, the Soul, the Body; Satan, *Judas*, the apostate Jews and Romans. The Attendants, Believers, Unbelievers and Angels. The Scenes Heaven, Earth and Hell, and this or that Part at various Times from the first Covenant, in Action from the Fall till the Judgment and Possession. The Hero is Christ; in appearance, nay in Reality the assisted Man. The Speakers and Actors sometimes named, sometimes described, defined by their Speeches or Actions. The Composer, the Holy Ghost.

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The supernatural Works of the Aleim are not only writ to exhibit their Power to Christ whilst in his Infancy, or, if one might say so, in his State of Preparation ; but the Benefits which were to come from him to the Church are illustrated by the Benefits the Representatives of him, and the Spirit do to this System, so to the Bodies of Men, negatively and positively, as Ps. cxlvii. several of the Psalms by Descriptions of the Actions of the *Names* upon material Things, such as Fruit, Waters, Adamah, Lands, &c. which are serviceable for our Bodies, give Christ and us the highest Ideas of what the real Light and the Spirit should do for our spiritual Souls and Bodies, under the feigned Representations, sometimes of what they really do to our Bodies, sometimes of what they do to Brutes ; sometimes of what they do to Lands, as making fruitful Lands of such as were barren, of giving Waters in such as were dry ; of feeding the Flock in fresh Pastures ; leading them to Fountains of living Waters ; of great Crops, of Bread, Wine, Products of Flocks, of satiating their Bodies with Food and Gladness. So of making earthly Powers serviceable to them. So of Success of Armies in Battle.

All the Confessions that the Israelites conquered not, may secondarily be made use of by the Church, to accept the Agent and the Method, and to acknowledge that they conquer not by their Bow or their Sword. None but the true *David* can make those Speeches.

The

The [*Actions, Instincts, or &c.*] of all the Creatures in the Psalms are hieroglyphick, and refer to what Men should do, as building, harbouring in Rocks, &c. taking Refuge in Christ.

The Use of the Psalms more particularly, and some Parts of the Prophets to Christians is not only to shew that every Thing that Christ did, suffered, does and is to do was predicted, but that they are described; and they are a Glas to shew who he was, to review his Sufferings, and see his Glory more fully than the Writers in Greek could, so that there was no need to repeat many of them.

The diverse Words in the Titles of the Psalms, if the Signification of their Roots be not clear, distinguish what Sort of Oration or &c. each Word is affixed to; who makes each, to whom, or for whose Use, by ^h or &c. each is made; whether of one or more Speakers; of one to several, or of several to one; about what Subject, whether Examples of Power or Protection or Mercy; predictive, descriptive Dialogues, interlocutory or &c.

Can the Word in the Titles of the Psalms have a typical Meaning, as *Victor, Praefectus, Eternal* or &c. a Name of him that was to be exhibited. Each of the Titles are inserted in *Brix*. as נִצַּח &c. If any one was chief Singer or &c. he was a Type of Christ, who was the chief and sweet Singer, whose Person and Voice fulfilled all typified by Singers and Musick.

2 Sam.

2 Sam. xxiii. 1. *וְיָדָבֵר נְעִים* sweet in the Psalms of Israel: the Spirit Jehovah spake by me, and his Word was on my Tongue. Psal. cv. 3. *Brought forth his chosen (People) with Singing.* Isa. xxiii. 16. *Make sweet Melody, at the Destruction of Sor.* Psal. cx. 1. *To David מוֹמָר a Song.* Jehovah said to my אֲדֹנִי (the Humanity,) *sit thou at my right Hand.* Mat. xxii. 42. Mark. xii. 35. Luk. xx. 42. Act. ii. 34. Heb. i. 13. *Jehovah said to Adoni, sit thou at my right Hand.* If the Holy Ghost by David spake, the Holy Ghost was first the Speaker, and says this of another Jehovah who spake to the Humanity, and the Holy Ghost calls the Humanity his Lord. Mar. xii. 36. *For David himself said by the Holy Ghost, the Lord said to my Lord, sit thou on my right Hand—David therefore himself calls him Lord (not his Lord) and whence is he then his Son?* Luk. ii. 13. *And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying &c.* See all the Relations of *Sing, Song,* and other synonymous Words in the Old and New Testament of him and his Actions, which was typically paid with Musick &c. to Kings at their Birth, Coronation, Conquest, &c. Hence the Descriptions of him and the Actions in the Psalms are so termed.

Every Person as chief Singer or Instrument or &c. who or which represented Christ typically is properly put in the Titles of the Psalms; and that or *David* or &c. is as plain as if his
Name

Name had been put, because none of them represented any other Person, Thing or Action: and he was thus represented by all other Hieroglyphicks, Types, &c.

Could any of the Instruments of Musick by their Figure, by being perforated, or any other Way represent the Person of Christ, his Actions or Sufferings, or the Publication of them? or his Conquest over any Person or Thing?

The Church-Men are for making all Persons and Things, under the Jewish Dispensation, Types of Persons and Things in the Christian Church. If any be evidently so, the precedent Singers, Players, &c. at the Atonements, or more particularly at the Jubilees were Types of Christ, as he was that Precedent, and the rest who published the Gospel. So perhaps were those who published the Psalms, and the real or borrowed Names to whom they are spoken or dedicated, Types as aforesaid: because they are not only an Account of all Persons and Actions previous to, but a typical Account of the Gospel. And it is likely some of those Psalms were set to Musick upon the typical Occasions for which they were writ; and then נצח may be the Overseer, Conqueror, so קדש the Holy Ghost, so the Instruments might be by Name and sound each to represent some Part, Birth and so on to Death, Resurrection and Kingdom.

As every Thing that Christ did was to fulfil that which was predicted, so when we find
general

general Assertions concerning him during his Minority, and before he publickly took on him his Offices, such as that : *He was obedient to his Parents ; that he increased in Wisdom and Stature, and in Favour with God and Man ; that he understood the Scriptures when the Doctors examined him ; by his Answers to the Devil's Citations &c.* we may reasonably expect to find an Account of every Circumstance exactly predicted, as well as of the greater Actions he performed after he manifested himself, which are chiefly contained in what hath been applied to others in the Psalms : which gives me Assurance that by searching they may all be found.

Many of the Speeches must be by the Humanity after the Divinity had left it, though we have very short ones ; many by the Soul after it had left the Body, though we have none in the New Testament ; and many by each and both after the Essence had rejoined them, before the Ascension, and some in the Ascension. Qu. if any after. so *we, they, them* are often Body, Soul, Divinity.

We find the Word הלל Hallelujah, translated, praise the Lord &c. as if it were the Subject of the Psalm or Chapter where it is used. It is an Idea taken from the mechanical Irradiation, and thereby universal Power of Action and Rule in the *Names* throughout this System, a Power then contested by the Heathens to be independent and inherent in the *Names*. — So הלל is render it to *Jehovah*, to the *Aleim*,

to *Jah*, to *Al*, who was properly styled the Ir-radiator, who exercises that Rule not only by his invisible Power, but was to come forth as the Light doth to us, and shew that to Sense here——*Render it* by your Actions upon their Representatives, the *Names*, by an Irradiation in Miniature; by Voice, by Instruments, which yield sound &c.——exhibit that Power which they have to form Voice, to act in any, so in every Place, not only by their Subjects, these *Names*, but by their immediate Power without them, as far as you can, by making that distinguishing incommunicable Power of Acting and Ruling, where they are not essentially present, known by your Action upon the Air to others at Distance, particularly the Emission of him who was the true Light &c. described Ps. xix. by Voice, by Sound of Angels, of Theos, of the Apostles &c. nay by Emblems, by Writings which conveyed the Voice of the Prophets and Apostles throughout the whole World, and which may convey that of a private Man to a great Distance.

As there are some Pieces of this Kind interposed in the Books ranked before the Psalms, so in those after; besides the Contests and Threats about Idolatry and other Vices; they are filled with Descriptions of the Person of Christ, his Sufferings, &c. with Interpositions of him or the other Persons speaking after this Manner; nay of Discourses by Question and Answer between the Holy Ghost and Christ,

or

or between the Divinity and Humanity as Isa. lxiii. 1. *Who is this that cometh from Edom, with dyed Garments from Bozrah? — I that speak in Righteousness, mighty to save. Wherefore art thou red in thine Apparel? — I have trodden the Wine-press alone.* And with perfect Descriptions of the Change of the Law, of the *Berith*; and of the Happiness of the State of Christianity, with some Hints of the Apostacies in it*.

Extract out of the Psalms.

SOME Part of every Psalm shews that a mere Man is not the Speaker of that which seems to be the Man's Part. Nay that it is not spoken about a mere Man, nor to a mere Man.

Pf. i. *Blessed the Man that doth not — but his Delight is in the Law of Jehovah, and in his Law will meditate — he shall be like a Tree*

* The following Extract out of the Psalms is not gone thro' with by Mr. H. and perhaps what is done, was not revised, but the Method which is taken; and the Construction of the particular Parts, which he hath given us, we thought too useful to be omitted. As the Design of his Extract was to shew, that the Psalms were applicable to none, but to Christ &c. as above, and to insert explanatory Notes, we have endeavoured an Explanation of some of them he has omitted, in the like Manner, inserting explanatory Notes rather by Way of Hints; and have given such Senses to some of the Words and Passages as upon Examination appeared to us to be right, without putting down all the Reasons which we could have given for the Construction.

— the ungodly are not so, but are like the Chaff. —

Pfal. ii. *Why do the Heathen rage, and the People imagine a vain Thing?—against Jehovah and against his Anointed?* (All the Combinations of the Heathen were against Jehovah and his Anointed; all the Deliverances were to be from Jehovah; no mighty Works, nor Deliverances from David, all from the loving [One] all the Promises were performed to the loving One, but one to the other.). *Let us break their Bonds afunder* (the Resurrection) *and cast away their Cords from us.* He that sitteth in Heaven shall laugh, Jehovah shall have them in Derision. — *Yet have I set my King upon Sion the Hill of my holy One. I will declare for a Decree, — Thou art my Son, this Day have I begotten thee. Ask of me [be Intercessor] and I will give thee the Heathen — be wise — serve Jehovah — kiss the pure One — blessed are all they that trust in him.*

Pf. iii. מומור לרדו (Rob. 164. מומור with a Mem prefixed only used in the Titles of the Psalms C. 1062. the Word is to cut, so cut Musick, cut Branches, Qu, if cut off. He pretends here to give some Account who were the Authors of the Psalms; and that the Sons of Corah, Asaph, &c. are Distinctions for those Authors, so all the Sorts of Instruments. Ezek. xv. 2. *What is the Vine-tree more than any Tree?* הומורה *which is among the Trees of the Forest* (or, that it should be over the Trees) Q, if
זמור

מוֹמֹר be a chief Branch cut off, then מוֹמֹר is the cutting off the chief Branch. Pf. xlvi. 1. joined with שִׁיר. 1 Kin. vii. 50. as a Vase it is found with כַּף *Pelvis*, a Vase used for the Blood at the sprinkling the People, and for *Limen*, Post, in the Temple, or for Door-keeper. Pf. lxxxiv. 11. and 2 King xii. 3. with זֶרֶק Vases to hold and sprinkle Blood, and with חֲצֹצֵר Tubes used to sound xxxiii. 2. in גַּבִּל &c.)
When he fled from Absalom his (rebel) Son. Jehovah how are they increased that trouble me? — say of my Body, no Help for him in his Aleim, Selah. But thou Jehovah — he heard me out of the Hill of his holy One, Selah. Salvation unto Jehovah.

Pf. iv. To the Conqueror in *Neginoth*. (*Brix. Præfectus* in Musick. Overseer in Work.) מוֹמֹר to David. — *When I call, my אֱלֹהִים my צֶדֶק answers me: Thou enlargest me in Distress (or givest me Room, Liberty in Confinement) have Mercy upon me and hear my Prayer. O ye Sons of אִישׁ, how long my gloried One in Shame? loving Emptiness, seeking a Lie, Selah. And know that Jehovah hath set apart חֲסִיד for himself. Jehovah will hear my Complaint to him. Stand in Awe and sin not, commune with your own Heart upon your Bed, Selah. Offer the Sacrifices of the Just, and put your Trust in Jehovah. There be many that say who will shew us any Good? Lift up the Light of thy Faces, Jehovah. Thou hast put Gladness in my Heart, from the Time their Bread and new*

Wine was made great, (his Body and Blood shed) I will both lay me down in Peace and sleep, for thou Jehovah, only makest me dwell in Safety.

Pf. v. To the Conqueror over מִזְמוֹר Mizmor to David.

Give Ear to my Words, Jehovah. Consider my Meditation. Harken to the Voice of my Cry, my King and my Aleh: for unto thee will I pray. Thou shalt destroy them—but as for me I will come into thy House—lead me in thy Righteousness—make thy Way straight before my Face. Mat. iii. 3. Prepare ye the Way of the Lord, make his Paths straight.) For their Throat is a very Sepulchre, they flatter with their Tongue. (Rom. iii. 13.) Let all those that put their Trust in thee rejoice—for, thou Jehovah, wilt bless בָּרֵךְ.

Pf. vi. To the Conqueror upon נְגִינוֹת upon Octavum נְגִינוֹת to David. *Jehovah rebuke me not in thy Wrath, neither chasten me in thy hot Displeasure—return Jehovah deliver my Body—Jehovah hath heard my Supplication.*

Pf. vii. שִׁנָּן to David, which שָׁר to Jehovah upon the Words of בֶּן the Son of יְהוֹשֻׁעַ. This Psalm is introduced upon the Words of בֶּן the Son of יְהוֹשֻׁעַ, which are made a Case for Christ to speak upon: as the Deliverance out of Egypt, and several Speeches out of the Prophets. [So Psalm the third] Jehovah אלהי in thee do I trust, save me. Lest he tear my Body like
like

like a Lion rent^{ing} it in Pieces, while there is none to deliver. Jehovah Alei if I have done this, if there be Iniquity in my Hands: If I have rewarded Evil to him that was at Peace with me — tread down חיי my Life to the Earth, and בבוך shall dwell in the Dust, Selah. — Awake for me to the Judgment thou hast commanded. Judge me Jehovah according to my Righteousness, and according to mine Integrity that is in me. — He made a Pit and digged it, and is fallen into the Ditch which he made.

Psal. viii. To the Conqueror upon הנתית *
זמור to David.

Jehovah Adoninu our Lords or Lords of us, how excellent is thy Name in all the Earth! who settest thy Majesty above the Names. Out of the Mouths of Babes and Sucklings hast thou ordained Strength. (Mat. xxi. 16.) — What אנוש, that thou תזכרנו shalt remember us? And the Son of Adam that thou visitest him (shalt visit us) תחסרהו for thou shalt make him a little lower than the Aleim. תקשרהו thou shalt crown him with Glory and Honour. Thou shalt make him to have Dominion over the Works of thy Hands; thou shalt put all Things in Subjection under his Feet. (Hab. ii. 6. &c.) This Dominion was given to Adam and forfeited, regranted typically and now really with vast Addition.

* Is not חנתית derived from נת, a Wine-Press, as ברית from בר, and so signifies Wrath, as treading the Wine-Press is often used.

Jehovah Adoninu how illustrious is thy Name in all the Earth.

Psal. ix. To the Conqueror over Death. To the Son, מוֹמֵר To David.

I will confess Jehovah with my whole Heart, I will shew forth all thy marvellous Works. I will be glad and rejoice in thee : אומרה thy Name, O thou most High. When mine Enemies are turned back, they shall fall and perish at thy Presence. For thou maintainest my Right and my Cause, thou sittest in the Throne which judgest צדק — thou hast destroyed the Wicked — Jehovah shall sit for ever : He hath prepared his Throne for Judgment. ומרו to Jehovah which dwelleth in Sion, declare among the People his Studies. Because he who sought the Blood of them is recorded. The Cry of the Afflicted is not forgotten. Have Mercy upon me, O Jehovah, see my Afflictions from those who hate me, thou that liftest me up from the Gates of Death : That I may shew forth thy Irradiation in the Gates of the Daughter of Zion : I will rejoice in thy Salvation — Jehovah is known, he hath executed Judgment. The Wicked is caught in the Work of his own Hands, [נוקש catching the Wicked, &c.] הגיון Meditation Selah. The Wicked shall be turned into שאולה, all the Nations that forget the Aleim. Arise Jehovah let not אנוש the desperate One, or the miserable One, or the Species, prevail, — let the Nations know that they אנוש are miserable.

Psal. x. Why Jehovah wilt thou stand afar off, thou

*thou wilt bide thyself in the Time of Trouble. In Pride the wicked One will persecute the afflicted Ones. They shall take them in the Devices they have imagin'd: For the Wicked חלל on the Desires of his Body, and blesseth the Covetous whom Jehovah abhorreth. The Wicked in the Pride of his Nose will not seek; the Aleim are not in any of his Thoughts—A long Description of the Wicked—*II. *He hath said in his Heart, אלהים hath forgotten: He hideth his Face: He will not see for ever (the present Notion, that he will not see and punish for ever.) Arise Jehovah אלהים, lift up thy Hand. Wherefore do the Wicked make the Aleim angry? He has said in his Heart, thou wilt not require (or, saying in their Heart, Inquiry to satisfy Justice will not be made) Jehovah is King of this Age and the Time instituted—The Desire of the Humble thou Jehovah wilt bear. Thou wilt prepare their Hearts and make thine Ear to judge the Fatherless, and the Oppressed, that the אנוש of the Earth may no more terrify.*

Psal. xi. To the Conqueror. To David.

*In Jehovah I have hoped: How say you to my Body, * flee a Bird to your Mountain? For to the Wicked bend the Bow—Jehovah is in his Temple, his holy One. The Essence is in the Names (Father, Son and Holy Ghost) his Throne: His Eyes behold, his Eye-Lids try, the Children of Men. Jehovah אלהים will try, and*

* נודד *Let it flee.*

the

the Wicked and him that loveth Violence, his Frame hateth. Upon the Wicked he shall rain Snares, Fire and Brimstone——for צדיק Jehovah loveth Righteousness. His Countenance doth behold ישר the Upright.

Psal. xii. To the Conqueror upon Sheminith, קומור the Agent cut off. To David.

Save Jehovah, for חסיד the godly Man ceaseth ; for the Faithful fail from among the Children of Men. They speak a Lie every one to his Neighbour : With flattering Lips, with a double Heart. Jehovah will cut off all flattering Lips —— [false Confessions] —— ארון who is Lorded to us ?

Psal. xiii. To the Conqueror, קומור a Psalm to David.

How long Jehovah wilt thou forget me, for ever ? how long wilt thou hide thy Face from me ? How long shall I take Counsel in my Body ? ינו in my Heart יומ daily ? How long shall mine Enemy be exalted upon me ? Look, hear me Jehovah my Foederator : Lighten mine Eyes, lest I sleep the Sleep of Death. Lest mine Enemy say, I have ילחמי prevailed against him ; צרי these that trouble me will rejoice when I am moved. But I have trusted in thy Mercy, my Heart shall rejoice in thy Salvation. אשרה I will sing to Jehovah, because he hath dealt bountifully with me.

Psal. xiv. To the Conqueror. To David.

The Fool hath said in his Heart, there are no Aleim : They are corrupt, they have made themselves

themselves abominable, there is none that doeth Good. Jehovah looked down from the Names upon the Children of Men, to see if there were any that did understand and seek the Aleim. They are all gone aside, they are altogether become filthy: There is none that does Good, no not one (the Scribe doth not except himself) —

O that the Salvation of Israel were come out of Zion. When Jehovah bringeth back the Captivity of his People, Jacob should rejoice, and Israel should be glad,

Pfal. xv. מוֹסֵר to David.

Who shall sojourn, be a Stranger, in thy Tabernacle? Who shall dwell in הָרַי, that which is conceived. (See Psal. xxiv. 3.) thy holy One. He that walketh uprightly, and worketh Righteousness, and speaketh the Truth with his Heart. Not he that backbiteth — but he that honoureth them that fear Jehovah: Sweareth to his Hurt * and changeth not. His Money goes not † to Usury; nor taketh a Gift against the Innocent. He that does these ‡ Things shall never be moved.

Pfal. xvi. כִּתְרוֹת Diadema.) Instrument of chief Gold. Chief Power.

* לְהָרִיעַ to suffer the Evil.

† Rev. iii. 18. I counsel thee to buy of me Gold, this is the Money which is lent without Usury, gratis, as Isa. lv. 1. to be had freely, and without Price.

‡ עֲשָׂה אֵלֶּה, perhaps the Bearer of the Curse, which the אֱלֹהִים was. עֲשָׂה is the Word used for Offering the Sacrifices, celebrating the Passover, &c.

See

See כהנא from כהנא Stamp or Image and Superscription put upon Gold. Jer. ii. 22.) To David. Preserve me O אל, for in thee do I put my Trust. Thou hast said unto Jehovah, Adoni my Lord thou, my Goodness not to thee; to the Saints that are in the Earth, and to the Excellent in whom is all my Delight. Their Sorrows shall be multiplied that give Gifts to another (Priest and God) their Drink Offerings of Blood will I not offer, nor take up their Names into my Lips (Qu. Intercession) Jehovah is the Portion of mine Inheritance and of my Cup. Thou maintainest my Lot. I have set Jehovah always before me; because he is at my right Hand I shall not be moved, non nutabo. Therefore my Heart is glad, and my Glory rejoiceth: My Flesh also shall dwell in Confidence. Because thou wilt not leave my Body to Saul; nor give me thy merciful One to see Corruption. Thou wilt shew me the Path of Life: In thy Faces is the Fulness of Joy, at thy right Hand are Pleasures for evermore.

Psal. xvii. תפלה (Pag. 2169. " Prayer made to God on our behalf") To David. Hear Jehovah the just One. Attend unto my Cry, give Ear unto תפלת my Prayer in Lips not of Deceit, (Intercession.) Let my Sentence come forth from before thee. Thine Eyes shall behold the Things that are equal. Thou hast proved my Heart; thou hast tried me, thou shalt not find.— Concerning the Works of Adam, by the Word of thy Lips I have kept the Paths of פרו the Destroyer,

Destroyer (of his Captivity) so Breaker of his Works.) *Hold up my goings in thy Paths, that my Footsteps slip not. I have called upon Thee, Keep thy pious Ones, Saviour of Hoppers from Risers up in thy right * Hand. Keep me as the Apple of the Eye. Cover me under the Shadow of thy Wings* (hence protecting Cherub) *from the Wicked——Enemies to my Body——* describes them as a Lion, &c. — *Rise Jehovah prevent the Faces of him, cast him down, deliver my Body from the wicked One, thy Sword* (Flame and Sword) *from the Men of thy Hand Jehovah, from the Men of the Duration here, their Portion in these Lives.——I in the just One shall see thy Face: I shall be satisfied in evigilando Imaginem tuam.*

Psal. xviii. To the Conqueror. To the Minister Jehovah. To David. Which be spake to Jehovah, the Words of this Song, in the Day Jehovah delivered him from the Hand of all his Enemies, and from the Hand of Saul, the Grave. (See ver. 5, 6.) This Allusion serves quite thro', and all other borrowed Names, by their Signification, by their Circumstances as being Friends or Enemies to David, to the Jews, to the Church, or &c. This Psalm is a sublime Description of the Death, Victory and Resurrection of Christ; of the Destruction of Sa-

* *Keep thy pious Ones O thou that art the Saviour of those who flee to thee for Shelter, from those who rise up on thy right Hand.* The Accuser stood there, See Zach. iii. 1. Psal. cix. 6.

tan, Jews, &c. So not a Prayer. This seen was above. Ver. 35. כְּמוֹת is the Thrones the Aleim (so that called *Beth Bemoth* questions about Ezek. xx. 29. must be the Cherubim or some such Figures) 47. *Let אלהי my Foederator my Saviour be exalted.* All to David.

Psal. xix. To be changed from material Type to spiritual Beings and Actions. To the Conqueror. A Psalm to David.

The Names declare the Glory of Al; and the Irradiation sheweth his handy Work—— כִּי the Substance, their Voice goes out——*he hath placed a Tabernacle for the Shemosh, the Body of Christ. The Voice of Christ and the Holy Ghost was not only heard by the Prophets, and in Judea, but by the Gift of Tongues into the whole World. (See Rom. x. 18.) The Sound of the Names was to publish them at the Jubilees. The Law of Jehovah is perfect, converting the Body. The Institutions of Jehovah faithful making wise the Simple.* 13. A Prayer to keep him pure.

Psal. xx. To the Conqueror. A Psalm to David.

Positive Promises that Jehovah would hear the Humanity in the Day of Distress and lift him up; record all his Gifts and accept his Offering by burning it; give him his Heart's Desire. The Humanity, Soul and Body speak, Ver. 5. *We will rejoice in thy Salvation, and in the Name of our Aleim we will set up a Banner——The Soul to the Body——Jehovah fulfil all thy Petitions. Now know I that Jehovah saveth*

saveth his Anointed, &c. — They declare the Fall of the Wicked and their own Safety.

Psal. xxi. *To the Conqueror a Ps. to D. The Holy Ghost speaks.*

Jehovah, the King, shall joy in thy Strength, and in thy Salvation how greatly shall he rejoice! Thou hast given him his Heart's Desire: And the betrothing of his Confessions thou hast not hindered, Selah. 4. Promises him all Blessing, a Crown of Glory, Joy of the Faces; &c. because the King hoped in Jehovah, 9. Revenge upon his Enemies, because they attempted against him what they could not do. 14. A Prayer of the Body and Soul, and promises to sing, &c.

Psal. xxii. *To the Conqueror super Cervam Auroræ, a Psalm to David.*

This is the Scene of the Crucifixion, and the Humanity speaks to the Divinity. *אלי אלי Why hast thou forsaken — אלי I will cry in the Day Time but thou wilt not answer. — And thou קדוש יושב תהלות of Israel. Our Fathers trusted in thee. — Sets forth his State, puts himself upon Jehovah, because he protected him from the Womb. Prays and continues to describe the Nature of his Prosecutors and his own State that they would bring him to the Dust of Death. 17. * Number his Bones, divide his Garments, cast*

* The 14th Verse of this Psalm *הקיפוני כארזי ידי ורגלי*, has been the Subject of much Dispute on the Score of the Masoretic Alteration of *כארי* into *כרו* thy pierced, &c.

cast Lots for them. 19. Prays — deliver my Body from the Sword, and out of the Power of the Dog יחידתי my Darling, my joint One, (the same Word which is used for Isaac at the Command to sacrifice him, so for Solomon.) 23. Exhorts others to ascribe this Deliverance to Jehovah. 26. from very Thee, תהלת — in the great Congregation: I will pay my Vows. — 26. The Benefit to accrue to all the Gentiles. Every one that descends into the Dust should bow down to him, because none could quicken his own Body. * A Seed should serve him, and should preach to the People unborn what he had done.

Psal. xxiii. *A Psalm to David.* The Humanity as a Lamb.

Jehovah is my Shepherd, I shall not want. He makes me to lye down in Pastures of tender Grass:

It is Truth this Way; his Hands and Feet were pierced — but then the reading it so gives Authority to all their other Alterations of the Text, on which Score I suppose, they made this, as thinking the Christians would catch at it — but we want not the Text corrupted to find out the Circumstances of the Crucifixion in this Psalm, or even this relating to the Hands and the Feet. The Words allude to the Manner of catching wild Beasts by their Feet, or catching Creatures by throwing a Net over them. — They have encompassed, coiled as they do a Lion (or one accused as they did those they crucified) my Hands and my Feet. Psal. xvii. 10. יקפו עלי. Job. xix. 6. and bath הקיף his Net round me. xxv. 15. he taketh my Feet out of the Net. Lam. i. 13. A Net for my Feet.

* Qu. *Is not כל דשני ארץ in this Verse the same as כל יררי עפר, all that turn to Ashes — all that turn to Dust.* דשן is construed fatness and ashes, I suppose from the constituent Parts of Ashes.

Grafts : He leadeth me besides the Waters (the Spirit) requietum (מנוחות of Comforts)—— he leadeth me in מעגלי the Paths of Righteousness.——Yea though I walk through the Valley of the Shadow of Death I will not be afraid of the Evil : For thou עמדי supports me, thy Sceptre and thy Support they shall comfort me. Thou wilt prepare a Table before me in the Sight of my Enemies. Thou makest fat my Head with Oil, my Cup runneth over (Allusion to the Bread of the Faces, and to the Sacrament) surely Goodness and Mercy shall follow me all the Days of my Life. And I will dwell in the House of Jehovah to Length of Days.

Psal. xxiv. To David, a Psalm.

To Jehovah the Earth and the Fulness thereof ; the World, and they that dwell therein, for he hath founded it upon the Seas, and established it upon the Floods. Who shall ascend into the Hill of Jehovah ? And who shall stand in his holy Place* ? A Description of Christ, He that*
X *hath*

* Who shall ascend the Mountain of Jehovah, &c. The Priest to offer the Sacrifice either in the Temple which stood on the Mountain, and so (as in other Places of S. S.) includes the Temple, or because Mountains were the usual Places of sacrificing, &c. before Temples were in Use ; either way it is a plain Description of performing the Part of a Priest——Who shall ascend the Mountain of Jehovah——Who shall stand in his holy Place ? To do what ? doubtless to do what used to be done there——If holy Place mean the Holy of Holies or the Part of the Temple where the Sacrifice was killed, it was only the Priests who came there. Which David is this spoke of ? What had the first David to do with the

*bath clean Hands and a pure Heart; who bath not נשׂא his Body * in Vanum, not sworn in Deceit. He shall receive the Blessing from Jehovah, and Righteousness from the Aleim of his Salvation. This is the Generation seeking him, the Seekers of thy Faces, Jacob, Selah. Lift up, ye Places of Judgment, your Heads, and be ye lift up ye everlasting Doors, and the King of Glory shall come in——Jehovah mighty in Battle —— repeated. Selah.*

Psal. xxv. To David.

*To thee Jehovah אלהי נפשי will I lift up * I trust in thee; let me not be ashamed: Let not mine Enemies triumph over me. — Make me to know thy Ways —— 7. Remember not the Sins of my Youth, nor my Transgressions —— He speaks as answerable for all the Sin, to one Person to spare, to be merciful; to another to support him; to another to guide him; the Sins of נעורי may be of the younger Brethren. —— All the Paths of the Lord are Mercy and Truth*

the Priest's Office? See Isa. xxxiii. 14. Who shall dwell for us in the consuming Fire? Who shall dwell for us in the Burning עולם of the (Christian) Age to come? —— i. e. who can endure the Wrath of God for Man —— the Answer is as above, —— He that walketh righteously, &c.

† Ver. 4. Or who hath not raised his Affections to Vanity.

* Either as a Sacrifice; or, as נפשי is the Affections, to thee Jehovah will I raise my Affections.

to those who keep בְּרִיתוֹ and עֲרֵתִי — pardon mine Iniquity: for it is great. What Man is he that feareth Jehovah, him shall he teach — mine Eyes are ever towards Jehovah: For he shall pluck my Feet out of the Net. — Sets forth his Mercy, prays — Let Integrity and Uprightness preserve me: For I wait on thee. Redeem, Aleim, Israel out of all his Troubles.

Psal. xxvi. To David.

He speaks as he that was to be righteous and redeem. So according to the various Scenes before, during his Life, at his Death, between that and Resurrection, and after. He grounds his Petitions that all the Judgments and Institutions of Jehovah were just and faithful. That his Body might be raised, upon which the Happiness of all Believers depended; that he might not have taken a Body in vain; that he who was acting so merciful a Part might not be ashamed; but that his Enemies who sought to destroy him and make his Designs abortive, might be confounded.

Jehovah hath judged me (Judgment was given when he raised his Body.) *For I walked in my Integrity and have trusted in Jehovah: Therefore shall I not slide. Examine me, O Lord, and try me; try my Reins and my Heart. For thy Loving-kindness is before mine Eyes: And I have walked in thy Truth. I have not sat with Men of שוֹא. — I will wash mine Hands in Innocency, and go round thine Altar, O Lord: That I may publish with the Voice of Thanksgiving, and tell*

of all thy wonderful Works. The Soul. — *Jehovah* I have loved מוען of thy House, and the Place, the Habitation, of thy Glory. Gather not my Body with Sinners, nor my Life with Men of Blood; because in their Hands, &c. — I will walk in my Integrity: Redeem me and be merciful unto me. My Foot hath stood in an even Place. In the Congregations will I bless *Jehovah*. Psal. xxvii. To David.

Jehovah is my Light and my Saviour, whom shall I fear? *Jehovah* מוען is the Giver of the Strength of my Lives, of whom shall I be afraid? When the wicked Ones approached to eat my Flesh *; the Confiner of me and the Persecutor of me was for me, they stumbled and fell down — not afraid of Siege or War, in this I am confiding, one Thing have I desired of *Jehovah*, אותה will I seek after, that I may dwell in the House of *Jehovah*, all the Days of my Life — and in the Morning in היכלו his Temple. For in the Day of Trouble he shall hide me in סוכה his Tabernacle: In the Secret of אהלו shall he hide me, he shall set me up upon צור a Rock: And now shall mine Head be lifted up above mine Enemies round about me. And I will offer in his Tabernacle Sacrifices תרועה of Shouting. I will sing, yea I will sing Praises unto *Jehovah*. My Heart said unto thee seek ye my Face: Thy Face, *Jehovah*, will I seek. Prayers as above for De-

* The Fire and Sword are said to eat the Flesh of the Sacrifice, &c.

liverance from his Enemies, and Encouragements to himself.

Pfal. xxviii. To David.

Unto thee will I cry Jehovah my Rock, be not silent to me: Lest if thou be silent to me, I become like those that go down into בור the Pit. Hear the Voice of my Supplications, when I cry unto thee: When I lift up my Hands towards the Oracle of thy Sanctuary. Draw me not away with the Wicked — prays to destroy them because they regard not the Work of Jehovah. — Thanks and Promises and Praises for his People.

Pfal. xxix. A Psalm of David.

Give unto Jehovah, O ye Mighty, give unto Jehovah Glory and Strength. Give unto Jehovah the Glory due to his Name. Worship Jehovah in הדרת (something upon the Body, Ornaments at Appearances) of Holiness. The Voice of Jehovah was upon the Waters, אל glorified thundred. Jehovah is upon great Waters, (Assyria, Egypt, &c.) the Voice of Jehovah is powerful; the Voice of Jehovah is full of Majesty. The Voice of Jehovah breaketh the Cedars (the stoutest Trees) — Lebanon, (the highest Mountains) made the Mountains Lebanon and Sirion dance like young Creatures. The Voice of Jehovah cut Flames of Fire (Q. If this Voice be the Gospel, and all these borrowed Names; then this either refers to the Wrath or cloven Tongues of Fire.) The Voice of Jehovah יחיל the Desert, יחיל Jah the Desert of קדש. the Voice of Jehovah יחיל maketh to

calve אֵילִיִּם the Hinds (the fleetest Creatures) and discovereth the Forests; the Places of their Cover. In his Temple (the Body) all did say him glorified. Jehovab sitteth upon the Flood: yea Jehovab sitteth King for ever. Jehovab will give Strength to his People. Jehovab will bless his People with Peace.

Pf. xxx. Muzamur, Shir of the Dedication of the House. To David. At his Birth, Baptism, but most fully at his Resurrection. The Soul—I will exalt thee, Jehovab, because thou hast exalted me, and hast not rejoiced mine Enemy יֵי over me. Jehovab my Fæderator I have cried to thee, and thou hast healed me. Jehovab thou hast made my Body ascend from the Grave; thou hast revived me from descending into the Lake. Sing to Jehovab הַסִּדִּי, and confesse to the Remembrance of his Holiness. Because רַבָּע for a Moment in his Wrath, and Lives in the Good-will of him: from the Evening all Night weeping, and in the Morning רִנָּה. I said, in my Quietness, I shall never be moved. Jehovab in thy Good-will thou madest subsist לְהִרְיֵי to my Mountain (my that which is conceived) Strength: Thou didst hide thy Faces, I was afraid. To thee Jehovab I will cry, to thee will I pray. What Gain in my Blood, in pressing me down to † שָׁחַת

† What Gain in my Blood בְּרִדְתִּי עַל שָׁחַת, should I be subdued or held under the Power of Death, Dissolution? שָׁחַת is Corruption, Dissolution, which he was not to see; he was to loose the Bands of Death, before his Body should putrify, so adds, shall עָפָר Dust, the dissolved Body, confesse

תחת the Pit? Shall the Dust confess thee? Shall it declare thy Truth? Jehovah did bear and have Mercy on me. Jehovah was Helper יֵשׁ for me. Thou hast turned my Mourning into מוֹדִין Dancing to me: thou hast put off my Sackcloth† and girt me with Joy: that the glorified one may sing Praise unto thee, and not be silent: Jehovah my Alei I will confess to thee for ever.

Pf. xxxi. To the C. a Pf. to David.

The Body or whole Man — Jehovah I have hoped in thee, let me never be ashamed: in thy Justice deliver me. Incline thine Ear to me quickly, deliver me, be thou for me a Rock of Strength — into thine Hand I commit my Spirit: thou hast redeemed me, Jehovah יְיָ of Truth. I have hated them that regard lying Vanities — I will be glad and rejoice in thy Mercy, because thou hast seen my Affliction — have Mercy on me Jehovah, because — and consulted to take away my נַפְשִׁי. I have trusted in thee Jehovah: I said Alei thou. My Times are in thy Hand — make thy Face to shine upon thy Servant — let the Wicked be ashamed; and let them be silent in the Grave. Let the lying Lips be put to Silence: which speak grievous Things proudly and contemptuously against the Righteous. How great is thy Good, which thou hast laid up for them that fear thee! — Blessed Jehovah for he hath shewed me his mar-

fels thee? Shall it declare thy Truth? the Promises of raising him without seeing Corruption had been broke.

† See Zach. iii.

vellous Kindness — and I said in my Haste, I am cut off from before thine Eyes: nevertheless thou heardest the Voice of my Supplications, when I cried unto thee. O love *יְהוָה* *יְהוָה* preserveth the Faithful, and plentifully rewardeth the proud Doer. Be of good Courage, and he shall strengthen your Heart, all ye that hope in *יְהוָה*.

Pf. xxxii. To David. *מִשְׁכִּיל*.

Blessed is he whose Transgression is forgiven, whose Sin is covered. Blessed *אֲדָם* unto whom *יְהוָה* imputeth not Iniquity, and in whose Spirit there is no Guile. When I kept Silence — I acknowledged my Sin unto thee — and thou forgavest the Iniquity of my Sin. Selah. For this shall *כָּל חַסִּיד* the whole pious One pray unto thee in a Time when thou mayst be found: but in the Inundation of great Waters (in the Time of his sufferings) they shall not come nigh unto him. Thou art my Hiding-place, thou shalt preserve me from Trouble, with Songs of Deliverance thou wilt compass me. Selah. I will instruct thee and teach thee in the Way which thou shalt go, I will guide thee with mine Eye. Be not ye like Horse and Mule which have no Understanding — Many Sorrows to the Wicked; but he that trusteth in *יְהוָה*, *חֶסֶד* shall compass him about. Be glad in *יְהוָה* and rejoice, ye Righteous: and shout for Joy all ye that are upright in Heart.

Pf.

Pf. xxxiii. The Soul and Body of Christ to the Trinity, a Soliloquy.

Rejoice in Jehovah, ye Righteous: To ישרים נאווה (the Root אווה) the Beautifulnes or Desfireableness תהלה of the Light irradiating. Confess to Jehovah — sing לי unto them a new Song. — For the secret One Jehovah is right: and all his Works in Truth. He loveth Righteousnes and Judgment, the Earth is full of the Goodnes of Jehovah. By the Word of Jehovah were the Heavens made, and by the Breath of his Mouth all the Host of them. Describes this System, — making void the Designs of the Heathens — his Counsels shall stand — Happiness to the People who have Jehovah for their Aleim, and that he chooses for his Inheritance — Jehovah viewed from the Names all the Sons of Men — He fashioneth their Hearts alike, considering all their Works. A King shall not be saved in his great Strength, a strong Man shall not be delivered in the Multitude of his Power. Horses cannot save nor deliver by their Srength. Conclusion — Behold the Eye of Jehovah is upon them that fear him: upon them that hope in his Mercy; to deliver their Body from Death, and to revive them in Famine. Our Body waiteth on Jehovah; He is our Help and our Shield, for our Heart shall rejoice in him: because we have trusted in his holy Name. Let thy Mercy, Jehovah, be upon us as we hope in thee.

Pf.

Ps. xxxiv. The Construction of the Preface of this Psalm has been taken on Trust from the Apostates, that *Abimeleck* was a common Name of the Kings of the *Philistines*, for which there is no Proof; but of one Gen. xx. Indeed my *Father* was common to any great Man, as 2 Kin. v. 13. to *Naaman*. And they have supposed that this was *Achish* King of *Gath*. This is expressly when *David* changed his Taste from bitter to sweet to the Faces of his Father the King, and he expelled him and he went. Though many of the Ideas be conveyed under Types or borrowed Names, yet any one Sentence which is applicable to the true *David* and to none else determines the Psalm to that *David*, as v. 20. *Keeping all his Bones, that not one of them shall be broken.* So where plural, Soul and Body.

I will bless Jehovah at all Times : his righteousness shining forth shall always be in my Mouth. My Body *והנה* *did make itself shine forth in Jehovah. The Humble shall hear and be glad. Give ye Greatness to Jehovah* *והנה* *the Substance of me, and let us exalt his Name together. I sought Jehovah and he heard me. — This poor Man cried, and Jehovah heard him; and saved him out of all his Troubles. The Angel Jehovah encampeth round about them that fear him, and delivereth them. O taste and see — Come ye Children and hearken unto me, I will teach you the Fear of Jehovah. What Man is he that desireth Lives, and loveth Days to see Good?*
Keep

Keep thy Tongue from Evil, and thy Lips from speaking Guile. Depart from Evil, and do Good; seek Peace and ensue it. The Eyes of Jehovah are on צדק, and his Ears open unto their Cry. Jehovah is נקם nigh unto them that are of a broken Heart. — Many are the Afflictions of צדק: but the Lord delivereth him out of them all. Keeping all his Bones, not one of them is broken: Evil shall slay the Wicked: and they that hate צדק shall be desolate. Jehovah redeemeth עבד עבד of his Servants: and none of them that trust in him shall be desolate.

Pf. xxxv. To David. The Contest was about the Body of Jesus whether Death should hold it or not.

Contend, O Jehovah, with him that contends with me: fight with him that fights with me. Lay hold of the Shield and Buckler and rise in my Help—say to my Body, I am thy Saviour. Let them be confounded and put to Shame that seek my Body, — let them be as the Chaff before the Wind; and the Angel Jehovah pursuing them; for without Cause have they bid for me ירד the Pit of their Net. — Let Destruction come upon him—and my Body shall exult in Jehovah—all my Bones (not one of them broken, see Joh. xix. 36.) Shall say Jehovah who is like unto thee, which delivereth — False Witnesses shall rise. (See Mat. xxvi. 59.) They will lay to my Charge Things that I knew not: they will reward me
Evil

Evil for Good : שָׁנוּי *deprived me of my Body.*
 — *Rescue my Body from their Destructions,*
 (Qu. if this be not what is called the Body of
Moses Jud. ix.) *My Darling from the Lions.* I
will confess to thee (see Heb. ii. 12.) *in the great*
Congregation — *Let not my Persecutors wrong-*
fully rejoice over me. So on to the End, prays
 for Assistance to himself and against his E-
 nemies. †

Pf. xxxvi. To the C. to the Servant of Je-
 hovah ; to the beloved One.

The saying of פָּשַׁע him that is gone aside out
*of the Way, to רָשָׁע * the Rebel is in my*
Heart, my Mind. — *There is no Fear of the*
Aleim before his Eyes. (— The Charge of
 the Jews against Christ — *Thou hast a Devil*
— thou blasphemest. Mat. ix. 3, &c.) *also he*
winks upon him with his Eyes to find out his
Iniquity or Iniquity in him, לְשׂוֹנֵא for hatred,
to prosecute ill Will. (Combination as of the
Pharisees and Herodians to catch him in his
Words, ensnare and accuse him) the Words of

† We find a Chasm in the MS. to Pf. xcv. which we have
 endeavoured to supply in part.

* The radical Idea of פָּשַׁע appears from its Use to
 be taken from a Soldier's breaking Rank, or going out of
 the Way appointed him. And רָשָׁע that turbulent restless
 Spirit, which makes some always resist and oppose their
 lawful Governors, a Resister and Opposer. See Job
 xxxiv. 29. *When he gives Quietness who יִרְשָׁע can make*
trouble. Isa. v. 7. 20. הַרְשָׁעִים the Wicked are like the
 troubled Sea, when it cannot rest.

his

his Mouth are Iniquity. — (either a Description of the Wicked or their Charge as before against Christ, and then these are some of the Things laid to his Charge falsely, which he knew not of, mentioned in other Psalms, recorded in the New Testament, but I do not remember predicted elsewhere than in the Psalms.) *Jehovah thy חסד is in the Names, אמונתך thy Faithfulness* (the Idea taken from the constant and faithful Care of a Nurse over Children) *unto חסדך the Light and Spirit;* are performed by (as to the Body, and exhibited as to the parallel Care of the Soul) by the Operations of the Names, and the Benefits conveyed to us by the Light and Spirit. *Thy Righteousness is like the Mountains of צד, thy Judgments the great Deep.* Rom. xi. 33. *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments and his Ways past finding out!* The Mountains where צד was worshipped or what he was to do, typified, were their highest Mountains: and the great Deep is unsearchable, unfathomable by Man. So the Goodness of God to Men is beyond Conception, and his Judgments and Justice which Christ endured not to be measured or conceived, any more than they could have been born by us. *How excellent is thy חסד, O Aleim! and the Children of Men shall shelter under the Shadow of thy Wings — thy Mercy is drawn out, extended over those that know thee.*

— The

— *The Workers of Iniquity fall — and shall not be able to rise.*

Psal. xxxvii. *To the Beloved — The holy Spirit to the Man encouraging him with the Promise of Assistance and Destruction of his Opposers — Fret not thyself because of the evil Doers — for they are like Grass, they shall soon be cut down. — Trust in Jehovah and do Good; dwell in the Land and feed* נִמְנָם *in Faithfulness, the Flock of which he was Shepherd. 1 Sam. ii. 35. נִמְנָן a faithful Priest. Delight thyself in the Lord, and he will give thee the Desires of thine Heart (accept thy Intercession for others) — Evil Doers shall be cut off: But those that wait on Jehovah shall inherit the (new) Earth. (The Meek shall inherit the Earth, Mat. v. 5.) and delight themselves in* הַיְיָ *the great one* שְׁלֹמֹה *. The Wicked plotteth against* צַדִּיק *, — אֲדֹנָי shall laugh at him, for he seeth that his Day is coming (Mat. xxvi. 14, 15, 16. 24. The Plot against Christ and his Prediction of Judas's Day of Punishment) 14. The Jews persecuting Christ and their Destruction — Exhortations under various Expressions from the promised Assistance, Rewards to him and those who imitate him, and Destruction of his and their Opposers.*

Psal. xxxviii. *A Psalm to David. לְדָוִד to bring to Remembrance what he was to suffer, to do, how to behave, &c.*

Jehovah rebuke me not in thy Wrath: Neither chasten

chasten me in thy bot Displeasure. (The Humanity speaks as Mat. xxvi. 39. O my Father, if it be possible, let this Cup pass from me — The Spirit indeed is willing, but the Flesh is weak.) For thine Arrows stick fast in me — There is no Soundness in my Flesh — neither Rest in my Bones because of חסאתי my (Punishment for) Sin — חברתי my Wounds putrify and are corrupt (Isa. liii. 2. — 6. by his חברת we are healed) because of אולתי my Foolishness (self-willed, Wilfulness, which is the highest Folly) his, as he had taken Man's Wilfulness on himself, and implies as all the other Words אשם-חטא, the Punishment due for Sin; I am troubled, I am bowed down greatly — כסלי my Bowels are filled with נקלה a burning Heat. And no Soundness in my Flesh. I am feeble and sore broken — My Heart panteth, my Strength faileth me — (This was the Wrath he endured in the Garden, which was inwardly, invifible to the Eye but by its Effects on the Body. Mat. xxvi. 37. Began to be very sorrowful, and very heavy — My Soul is exceeding sorrowful even unto Death, Luk. xxii. 44. Being in an Agony he prayed more earnestly: And his Sweat was as it were great Drops of Blood falling down to the Ground.) My Lovers and my Friends will stand aloof from my Sore, and all my Kinsmen stand afar off — Mat. xxvi. 56. Then all the Disciples forsook him and fled.) 12. They that seek after my Life lay Snares; and they that seek my

Hurt

Hart speak mischievous Things — Bitt I as a deaf Man would not bear, and as a dumb Man who will not open his Mouth, — and in whose Mouth are no תוכחות Apology, Defense, Arguments to arrest Judgment — See the High Priests and false Witneses Behaviour to him and his to them. — Faith in Jehovah Aleim and Prayers for their Interposition.

Pfal. xxxix. למנצח. *To the Conqueror.* נצח is the Top Shoot which is continually pressing forwards and keeping uppermost, so properly Eternity, Time onward. Also a Conqueror, or chief Person.

I said I will take heed to my Ways, that I sin not with my Tongue. — Deliver me from all my Transgressions, his as he had taken ours upon him. *Remove thy Stroke away from me,* (as Mat. xxvi. 39. *Let this Cup pass from me.*) — *I am a Stranger with thee and a Sojourner,* those of other Nations who dwelt among the Jews, and were, as it were, incorporated with them, were called by these Words נר and תושב, and I suppose is here the Man Christ, who was united to Jehovah, and here pleads for Mercy and Protection, as his Fathers had had on the Account of their Adherence to Jehovah. *Spare me that I may recover Strength,* is not this his Prayer for Assistance to go through the last Scene of his Sufferings, on which an Angel appeared strengthening him, Luk. xxii. 43.

Pfal. xl. A Declaration of the Resurrection, *I waited patiently for the Lord — he brought me up*
up

up out of an horrible Pit, — be hath put a new Song in my Mouth. His Obedience or ready Submission to the Will of God in compleating the Law, Ver. 6. *Sacrifice and Offering thou didst not desire* (applied to Christ, Heb. x. 5. “Wherefore when he cometh into the World, he says,” &c. this then is spoke in the Person of Christ, and so doubtless are other Things) *Then said I, lo I come. — I delight to do thy Will, O my Alei.* His Sufferings, &c. Ver. 12. *Innumerable Evils have compassed me, — my Heart faileth me,* as Mat. xxvi. 41. *The Flesh is weak.* His Confidence of receiving Mercy, Ver. 14. *They will be ashamed, &c.* Ver. 18. *Tho’ I am poor and needy, or distressed or afflicted, Jehovah will think of me.*

Psal. xli. To the Conqueror, a Psalm to the Beloved.

Blessed is *החכם* *he who giveth Wisdom, or Prudence, and Success to* *ל* *the Poor: In the Day of Affliction Jehovah will deliver him, — and thou wilt not deliver him into the Will of his Enemies; this is spoken to Jehovah, it is plain, either by David in the Spirit, or by the Soul speaking of the Body, and blessing Jehovah for giving Success to* *ל* *he who was made weak, low or humbled for us all. This seems to be the right, because it follows Jehovah will support Us; what Us? Unless the Soul and Body who were separate Actors, and here speak separately, Upon* *קרא* *the Bed* *ל* *of languishing, during the fiery Trial. Then of the Body, thou wilt*

Y

change

change כל משכבו *all his Bed*, (the Grave) in חליו *his Infirmary*. I said to *Jehovah have Mercy on me, let my Body, Frame or Life* רפא *be repaired* (as 1 King. xviii. 30. רפא *repaired the Altar*, rebuilt it of the old Materials) restored, healed. The joint Person speaks *because* לך חסאתי, *I have made thee Satisfaction for Sin*: for this Reason his Body was to be, and was raised. The Jews conspiring Ver. 6. *mine Enemies speak Evil of me, &c. now that he* שכב *lyeth in the Grave, he shall rise up no more.* שכב is the Word used above, *Thou wilt change all his Bed*. Judas betraying him, Ver. 10. *Yea mine own familiar Friend — which did eat of my Bread hath lift up his Heel against me*, applied Joh. xiii. 18. *that the Scripture might be fulfilled, he that eateth Bread with me, hath lift up his Heel against me.* Ver. 11. *By this I know that thou acceptest me, because mine Enemy doth not triumph over me; and me, according to my Perfectness, thou supportest, and makest me to stand before thee for ever!* Christ's being raised was the Proof that he was accepted as דומם, the Sin-Offering.

Psal. xlii. The earnest Love, which he who is called דוד *the loving One*, bore to God, and his Faith and Confidence in them under all his Afflictions. Ver. 5. His triumphal entrance into *Jerusalem*, immediately on which he went to the Temple, turned out the Buyers and Sellers, *I will remember these Things — When I shall go with the Multitude — to the Temple of the A-*
leim

leim with the Voice רנה of shouting, as to a King, and of Confession (they cried Hosanna, &c.) the People dancing, as before their Kings when they came in Triumph. The Soul to the Body, Why art thou cast down, O my Body? and why art thou disquieted upon me? (Christ said, the Spirit is willing but the Flesh is weak, speaking of himself.) Hope in the Aleim for I will yet confess to him the Help of his Countenance. Ver. 7. The Soul, O my Alei my Body upon me is cast down, therefore will I remember thee from the Land ירדן of Humiliation and הרמונים of the Destroyers, from the Hill Mizar. Ver. 8. His Sufferings expressed as usual by Metaphors taken from a raging stormy Sea. Our Sailors call a Wave raised in a Storm, a Sea, and breaking is the Term, when it comes over the Ship. So, Sea meeting, or calling to, Sea at the Noise of thy Water-Spouts, all thy משברין Waves breaking, and thy Billows are gone over me. A lively Description in general of his Sufferings, where one came upon another. Then his Faith in God.

Psal. xliii. The Man speaks. Judge me O God, and plead my Cause against an ungodly Nation. O deliver me from the deceitful and unjust Man, Judas.

Psal. xliv. A Comparison. The Man speaks. The People of Israel saved not themselves but the Right Hand, the Arm, and the Light saved them and put them in Possession of Canaan and drove out their Enemies. The Israel of

God are to be saved by the same Person. Ver. 10. Complains as if forsaken of God: And his People a Prey to their Enemy. Ver. 18. His and their Faith and Perseverance notwithstanding the Enemy seemed to triumph. *Our Heart shall not turn back, nor our Feet turn aside out of thy Way*, though thou hast bruised us by *the Insurrection* תניס of Serpents, Vipers. The Jews are often called in the New Testament, a Generation of Vipers. Ver. 23. Speaks in his own and the Church's Name, *for, for thy Sake are we killed every Day*: exactly what St. Paul says, *I die daily*.

Psal. xlv. *To the Conqueror*, over שששניס is to rejoice. ששן the Noun is Joy, Pleasure, Delight; if a Person, one who takes his Pleasure. So, *To the Conqueror over Pleasures*, which he was when the Devil tempted him, and shewed him *all the Kingdom of the World, and the Glory of them*, or else it is, over those who take their Pleasure. To the Sons of קרה, or to my Son קרה. *The Giver of Wisdom. A Song of Love*. The Speaker is *David* in Spirit, *My Heart* רחש. The Word occurs but twice more, and there is a Noun, Lev. ii. 7. and vii. 9. a Vessel to burn, fry or boil Meat in. The Expression either Way is common amongst us; we say, the Blood boils in us, when we are much affected with a Thing, and that our Hearts burn, so the Disciples *Heart burnt within them* when Christ opened the Scriptures to them, so, *my Heart burns* with דבר טוב the good One or Thing

Thing to be revealed, I speak of the Works of the King, (it is of, and to, the King) to the King. And this Psalm is a Description of what Christ was to do as King, and spoke to him : It is applied to Christ, Heb. 1. and the Comparison of the Church to a Wife, a Daughter, Virgin, &c. is too common to need Citations. A Wife, as she on whom we are spiritually begotten. Daughter, as Christ is our Father in God. Virgin as to Purity. Christ is described as a King armed for Battle. Ver. 4. Gird on thy Sword, O most mighty—in thy Majesty prosper, רבב have the Rule because of the Word of Truth which he was to manifest. His Conquest, Ver. 6. Thine Arrows, &c. Reward, Ver. 7. — Daughters of Kings among his יקרות Spoils, precious Things taken in the War, whom Conquerors retained for their own Use ; Here the Churches wrested out of the Hand of Heathen Kings. The Queen in a Vesture of Gold, on thy right Hand, the Mother Church. Harken, O Daughter : The Church, as mentioned, is both Wife and Daughter, and is here spoken to, as a Princess that was leaving her Father's House to go with her Spouse, and consider, forget also thine own People—instead of thy Fathers thou shalt have Children. The general Meaning in plain Terms, Ver. 18. I will make thy Name to be remembered from Generation to Generation, therefore shall the Nations confess to thee for ever and ever.

Psal. xlv. To the Conqueror. To the Sons of
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Korah.

Korah. *The Exalter over Death. A Song,* Soul and Body speak. *The Aleim are our Shelter and Strength, a very present Help in the Troubles.* Both Soul and Body were separately and unitedly concerned in the *Sufferings*; the internal Wrath was on the Soul, and the Body shared in that, and sweated Drops of Blood. The external Wrath was on the Body, and the Soul, by its Union with the Body, must feel Pain when it did. Ver. 3. *The Earth and the Sea may rage, but the City of the Aleim shall stand firm.* Ver. 6. *The Aleim are in the midst of it, it shall not fall. The Aleim will assist it in the Morning* when the Sun of Righteousness arises, on the Dawn of the Day of Salvation. Ver. 7. *The Gentiles are confounded, the Kingdoms fallen, God hath thundred, the Earth melted away.* Destruction of Heathenism to Ver. 11. as prophesied of in many other Places, Isaiah, Jeremiah, &c. Jehovah speaks, *Be still and know that I am Aleim, I will be exalted over, or among the Gentiles, I will be exalted in the Earth.*

Psal. xlvii. On the same Subject as the last. *Let all Nations clap their Hands, shout to the Aleim with the Voice of Triumph,* as People do to Conquerors. *For Jehovah is the highest, is terrible, is King, is magnified over all the Earth.* יהוה *he will manifest himself to the People under him,* (ו is undeclined Sing. and Plu: 1st and 3d Person.) Ver. 6. *The Aleim are gone up* בתרועה, as from a Conquest. *Sing to the*

the Aleim (it was customary to go out with Songs and Dances and meet their Kings, as *Miriam* did *Moses*; the Women *Saul* and *David*) *for the Aleim are King of all the Earth, — over the Gentiles.* That had been a long Contest, but ended when Christianity rooted out Heathenism.

Pfal. xlviii. Jehovah is great and worthy to be praised — beautiful — the Joy of the whole Earth is Mount Sion; on the North side (there the Temple stood) is the City, the Church, of the great King. — Behold the Kings were gathered together עברו יחדו they are gone together, perished; the Success of the Church over its Enemies. Ver. 12. Mount Sion shall rejoice, the Daughters of יחודה Confession shall be glad because of thy Judgments on the Opposers. Ver. 13. Walk about Sion, &c. to observe the Beauty and Grandeur, in order to commemorate it to the latest Generation: For the Aleim is our Aleim, for ever and ever, he will conduct us over Death.

Pfal. xlix. Ver. 1. A solemn Introduction and Invocation on all to hear and attend. Ver. 6. Why should I fear in the Days of the Evil עון of the Punishment for the Sin עקבי of my Heel: that was to be bruised, to bear the Sin, Gen. iii. 15. Thou shalt bruise his Heel: Here that Person speaks, and calls רע the Evil he suffered, עון the Punishment of his עקב Heel; Let those who trust in their great Wealth boast themselves. No Man can redeem another, he can't make his own Atone-

ment to the Aleim (for the Redemption of their Life is dear, and fails for ever.) ויחי So that he should live yet again to Eternity, should not see Corruption. For it may be seen that the Wise Men die, like (one with) the Fool, &c.—The Upright shall have Dominion over them in the Morning, (as before, on the rising of the Sun of Righteousness, and as Psalm xxx. 5. Joy cometh in the Morning.) And their Beauty is to consume, or לבליה to be consumed, the Grave to be their Dwelling-Place, (I suppose the Meaning is, that they are to lye under the Power of Death eternal; as Ver. 20. They shall never see Light) But the Aleim will redeem my Body from the Hand of the Grave.

Psalm l. A Psalm to the Gatherer together. Christ was to gather together the lost Sheep from the four Quarters of Heaven into one Fold, and this Psalm is the Promulgation of the Gospel. Al, Aleim, Jehovah speaks and calls the Earth from the rising of the Sun to the going down thereof. The Cessation of the Types, and Faith substituted in their Room, Ver. 7. Hear, O my People. — I the Aleim, thy Aleim, will not try you. See Isaiah ii. 4. Gen. xxxi. 37. and I think יכח is the legal Process of a Cause, so לא אוכיח I will not try your Cause, whether Satisfaction be made for Sin, on thy Sacrifices and thy Burnt-offerings continually before me. That was not the Issue fallen Man was to be tried upon; the Speaker allows the punctual Observance of their Ceremonies,

monies, says, they were always before him, but that he would not try them upon that Issue. Man was not to be cleansed, as to the Conscience, by outward Washings, nor was the Blood of Bulls and Goats ever designed to take away Sin; these Ceremonies were to be observed, but still Something beyond them was required, it was not the *Opus operatum*, but Faith, Love, Obedience, which God required — *Sacrifice to the Aleim תודה Confession, and pay thy Vows to the most High.* Speaking to Christ who is the Substitute of Mankind; *and call on me in the Day of Trouble; I will deliver thee, and thou shalt glorify me.* Then the Wickedness of the Jews described. The second Person Jehovah is the Speaker. Ver. 22. *Consider this ye that forget אלה, lest I tear you.*

Psal. li. *To the Conqueror, a Psalm to the Beloved, when Nathan the Prophet came to him after he had gone in to בתשבע Bathsheba.* They make this one of David's penitential Psalms; and the Occasion of it, his Adultery with Uriah's Wife: But that is not called his בוא, but *he took her and lay with her.* 2. Sam. xi. 4. The Occasion of the Psalm is mentioned the 25th of the next Chapter, *And David comforted Bathsheba his Wife, ויבא and went in unto her, and lay with her: And she bare a Son, and he called his Name Solomon; and Jehovah loved him, and sent by the Hand of Nathan, and called his Name ידניא. Bathsheba was now his lawful Wife, and so he was guilty of no Crime*
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in what he wrote the *Pſalm* upon; nor is there any Thing in it that relates to a repenting Sorrow for the Crimes of Murder and Adultery. Could *David* on ſuch an Occaſion ſay, Ver. 6. *Againſt thee only have I ſinned, and done Evil in thy Sight.* Or Ver. 18. *Thou deſireſt not Sacrifice elſe would I give it.* He had ſinned againſt the Woman, her Husband, and by his Example, againſt the whole Nation. And without ſhedding of Blood, or Sacrifice, there was no Remiſſion of Sin under the Law.

It may ſeem ſtrange, (but far leſs ſo, when the true Occaſion of the *Pſalm* is obſerved) that this ſhould be made a Caſe for *David* to ſpeak upon with Relation to *Chriſt*; but hath not St. *Paul* made *Abraham's* going in unto *Hagar* a Caſe to repreſent ſomething of the ſame Nature upon, a Parallel, Allegory, or what you pleaſe to call it.

בתשובה is the Daughter of the Oath. *David's* going in unto her, the real *David's* Incarnation, ſo Eſpouſal; and the *Pſalm* a Prayer for Favour, Mitigation of the Sufferings he was to undergo for eſpouſing her and raiſing up Children by her.

Ver. 1. רחמי Have Mercy, ſet your Affections, on me, Aleim, According to thy loving Kindneſs: According to the Multitude of thy tender Mercies blot out my Tranſgreſſion. He had taken the Sins of all Mankind upon him, and prays as he did Matth. xxvi. 39. *Father, if thou wilt let this Cup paſs from me.* Ver. 3. Confelleſs the Guilt

Guilt of Mankind as his own, which, as to suffering for it, it was. Ver. 4. *To thee only* (not to those who crucified him) *חטאתי* have I sinned and done, or am made; *Evil in thy Sight*. St. Paul says *Christ was made Sin for us*, and he was offered as such before God, *that thou mayest justify* (Believers) *by thy Word, and cleanse by thy Judgment, Fire, Wrath* which the Man bore, and by which all Believers are cleansed.

Let any one read among many other Places, the 4th and 5th of Leviticus, and he will soon see that *אִשְׁמֵךְ*, &c. are the original Sinner, and *he* or *that* which stood in the Sinner's Stead; as he who is bound for another is the *Debtor*, and justly and lawfully sued for the Debt when the *Principal* is incapable of paying it. The Force of the Particle *ב* may be gathered from the following Places: Gen. xi. 4. *Let us build us—a Tower*, *וּנְבִנֵה* and its *Top* *בְּשָׁמַיִם* for the *Heavens*, not in or unto Heaven, it could not but be in Heaven; i. e. the Air, for every Thing is so. Mr. H. hath sufficiently proved, that the *Heavens* were the Objects of Worship to the Apostates, both from Scripture and the ancient human Writings; so its *Top* was to be an Altar for the *Heavens*. xviii. 28. *Wilt thou destroy all the City* *בְּחָמָהּ* for *free*? See also the Use of *ב* Deut. ix. where it oftens signifies *for*, which explains the 5. ver. *הֵן בְּעוֹן חוֹלְלֵתִי, וּבַחַטָּא יָצַמְתִּי אִמִּי*. Behold for the Punishment of Iniquity was I begotten; and for

for a Sin-Offering did my Mother conceive me. This was the Design of the supernatural Generation of the Man Christ, the End for which he was born, to be אנו and נסא to God, and in our Stead. Ver. 7. prays to be cleansed, because though in himself *pure*, was by Contract polluted while under the Curse, but when crucified, the Curse undergone, was as the Sacrifice, purged by Fire; and Demonstration was given of it, or the Purification completed by his Resurrection: And then as in the next Verse he was made to *bear of Joy and Gladness*, עמנו the solid, substantial Parts of the Body which were bruised תגלה *rejoiced*. Ver. 14. *Deliver my Body from דמי bloody Persons*, or (as Job xvi. 18. *Let not the Earth cover my Blood*) from Death, from lying in its Blood. Ver. 16, 17, can belong to Christ only, whose Sacrifice was the broken Spirit, the inward Sufferings, the Merit of his free Actions, Love, Faith, &c. *Do good in thy good Pleasure unto Zion, and build thou the Walls of Jerusalem*, hath nothing to do with the temporal *David's Case* but if it be the *beloved One*, the Psalm is spoke to, *Zion and Jerusalem* was the Spouse, the בתשבע he went in into. *Then shalt thou be pleased with the Sacrifices of Righteousness*, that is, what Sacrifices were to represent.

Psalm lii. *To the Conqueror the Giver of Wisdom: To David. When Doeg the Edomite, &c.* This is another Psalm spoke on a Case which happened to *David*, and plainly relates to the
Opposer

Opposer and Betrayer of the true *David*, who trusted in their Types.

Ver. 1. *Why boastest thou thyself, thou mighty one in Mischief* — Then his or their Destruction — *God shall likewise destroy thee for ever* — *This is the Man that made not the Aleim his Strength: But trusted in the Abundance of his Riches.* Speaking I take it of the Jew, who is the rich Man, Luke xvi. and there as well as here looked not beyond this World's Goods, but trusted in his Types, the having the Oracles of God committed to him, Abraham for his Father, &c. and proudly presuming upon the extraordinary Favour of God shewn to them as a Nation, was righteous in his own Eyes and despised others, and *strengthened himself in his Depravity*, was farther by far from the Kingdom of God than the poor Man, who lay at his Gate, and expected to be fed with the Crumbs which fell from his Table, contented to receive the Gospel, when upon his Refusal of it, it should be offered to him; so take up what the other cast away, as of no Account. *But I am* (the Man speaking) *like a green Olive Tree in the House of the Aleim: I rely on the Mercy of the Aleim for ever and ever.*

Psal. liii. To the Conqueror over מַחֲלֵה. *Mar. de Cal.* חלה " These Words, and all their Derivations signify, Infirmary; whence we must construe חלה to be Sick, Weak, in Pain, &c." with the *mem* it is the Place or Agent where he

he suffered, or who inflicted Pain, Weakness or Infirmary on him. So, *to the Conqueror over the Instrument or Means of his suffering Pain.* The Giver of Knowledge speaks to the Beloved. The Subject is the Corruption of the Jews, and their Destruction, but Prosperity of the Israel of God. The first Part of this Psalm is Rom. iii. 10. applied to the Jews; the latter speaks plain enough for itself.

Psalm. liv. Another Case from *David's History*, and plainly the Jews conspiring against Christ, and a Prayer for Deliverance, with Assurance of it. *Save me Aleim for thy Name.* וְיָרִי Strangers are risen up against me (the Romans) and Oppressors seek after my Life. — The Aleim are my Helper. — He will return the Evil upon mine Enemies, &c.

Psalm lv. On the same Subject. Compare it with Christ's Passion in the Garden, &c. Ver. 12. mentions the Traitor Judas, parallel Expressions to which are applied in the New Testament, as Psalm xli. 9. — Speaking to the Man Christ, *Cast thy Burden* (יָהֵב that which is laid on a Person) *upon Jehovah, and he will sustain thee, he will not suffer the Justifier to be moved (cast down) for ever.* The Man speaks to the Aleim. — *Thou, O Aleim, wilt bring them down — but I will lean on thee.*

Psalm lvi. *To him who prevailed over the Oppression of the Congregation* וְיָרִי of the estranged Ones, *when the Philistines took him in Gath.* דָּחַק is used in this Sense, Psalm lxxiii.

7. *Lo רחוקים they that are far from thee shall perish.* And יונת is regularly, in regimine, from ינ, to oppress. The Title construes the whole Psalm. The Man speaks, the Combination of the Jews against him, his Confidence in the דבר Jehovah, the Second Person, in him—The Fall of his Enemies, and his own eternal Reward. *Man would swallow me up——In the Aleim I will praise דבר, In Jehovah I will praise דבר the Word. In the Aleim I put my Trust, I will not fear what Man can do unto me, for thou deliverest my Body from Death.—That I may walk before the Aleim in the Light of the living Ones, החיים those who have Life in themselves.*

Psalm lvii. *To the Conqueror over Dissolution. Mištam, to David, when he escaped from Saul in the Cave.* The Soul speaks :

Aleim have mercy on me, because in thee my Body trusts, and under the Shadow of thy Wings will I shelter (the Soul was not separated from Jehovah, though the Body was) *until this Tyranny be overpast.* Ver. 5. *My Body in the midst of their לבא Qu. What? I shall dwell among להט Flames, the Sons of Men whose Teeth, &c.*

Psalm, lviii. *To the Conqueror over Dissolution. Mištam, to David.* The Wickedness and Destruction of the Jews, Christ's Triumph over them. Ver. 10. *The Justifier shall rejoice, for he shall see the Vengeance. He shall wash his Feet in the Blood of the Wicked.*

Psalm

Pſalm lix. As before, *when Saul (perhaps Herod) ſent and they watched the Houſe to kill him.* Chriſt's Body was the בית the Houſe or Temple. The Wickedneſs and Snares of the Jews; their Conſpiracies againſt Chriſt. Ver. 7. and 15. deſcribed as wild Beaſts, coming in the Evening, for their Prey. Ver. 8. *Thou Jehovah, (the Man ſpeaking to Jehovah) wilt laugh at them. Jehovah to the Man, his Strength is for thee, or to thee, I will keep thee.* The Man, *therefore the Aleim מושגי, are my Defenders,* thoſe on whom I will truſt to be lifted up, or &c.—His Deliverance, *for thou art my Defence and Refuge in the Day of Trouble. Unto thee, O my Strength, will I ſing, &c.*

Pſalm lx. *To the C. על שושן עדות על is on or over, as ſuper is the Latin.* And Pſalm cxix. 14. The Man ſpeaking, ſays בדרך עדותי ששתי. So perhaps this may be *to him who perſevered on, or through the Pleaſure, the Teſtimonies gave him.* עד is to appoint or inſtitute, and עדות takes in all that was appointed for him, the Will of God, which John iv. 34. he ſays was his Meat to do, as well as the Joys, the Proſpect of which made him perſevere through all his Sufferings, and patiently endure the Croſs. *Mic-tam, to the Beloved, for Inſtruction, when he ſtrove with Aram Nabarin, &c.* The Syrians and Edomites were two great Enemies, ſo their Deſtruction made a Parallel. See 2 Sam. viii. 3. 13.

Thou

Thou Aleim hast forsaken us, made a Breach upon us, hast been angry, return to us — Thou hast shewed thy People hard Things — Thou hast given a Banner to them that fear thee. Is not this much to the same Purpose, as, in the World ye shall have Tribulation, but be of Good chear, I have overcome the World. Isaiah v. 26. xi. 10. 14. lix. 19. et al. explain the lifting up an Ensign or Banner, and the two first are exprest in much the same Manner as this Psalm is. (Isaiah xi. 10. In that Day there shall be a Root of Jesse, which shall stand for an Ensign to the People; to it shall the Gentiles seek — The Lord shall set his Hand again a second Time to recover the Remnant of his People — 14. They shall fly upon the Shoulders of the Philistines — They shall lay their Hand upon Edom and Moab, and the Children of Ammon shall obey them. See the Remainder of this, and the next Chapter.) The Aleim have spoken in their Holiness, I will triumph. — Moabis my Washpot; over or unto Edom will I cast out my Shoe, as to a Slave to unloose it. — Who will bring me into the strong City? Who will lead me into Edom? Isa. xliii. 1. Who is this cometh from Edom; plainly relates to Christ, and the Chapter, as Mr. H. hath observed, and the two next, nay indeed great Part of the Prophets, are wrote in the Manner, he says, the Psalms are: By Christ, in Conjunction with the Church, to Jehovah, Jehovah to him, &c. the Remainder of the Psalm is a Prayer for Assistance.

Pſalm lxi. To the Conqueror, &c. Hear, O Aleim, my Cry. — Ver. 5. The eternal Reward of Chriſt, *I will ſojourn in thy Tabernacle* אֶלֶי־יָשֹׁבֵן for ever plu. as אֶלֶי־יָשֹׁבֵן. *He ſhall dwell for ever* לְפָנַי of the Aleim. This is the ſame as St. Peter, Acts ii. 25. cites and applies to Chriſt, *I foreſaw the Lord always before my Face.*

Pſalm lxii. Exprefſing his Faith and Confidence, and Deſtruction of his Enemies; not applicable to the natural *David*: His Faith never roſe to the Degree expreſſed, nor was his Aſſiſtance, like Chriſt's, from the Aleim alone; *David* uſed the ſecular Arm. Ver. 13. *Thou wilt repay to אֱלֹהֶיךָ, according to his Work,* muſt have been Death to *David*; but Life everlaſting to Chriſt.

Pſalm lxiii. A Pſalm to the B. on his being in the Wilderneſs of Judah. Aleim thou art my Al, *I will diligently ſeek thee: My נַפְשִׁי Body thiſts for thee, my Fleſh longeth for thee in a dry and thiſty Land, without the Waters,* (viz. of Comforts) according to חֲזִיתְךָ thy Representations in the Sanctuary, to ſee thy Strength and thy Glory. — Ver. 10. יִגִּירָהוּ (ו) is them as well as him) *he ſhall cauſe them to fall by the Sword* — *But the King ſhall rejoice in the Aleim.*

Pſalm lxiv. The Jews deſcribed as an Enemy in Ambuſcade, and their Deſtruction, Ver. 9. *They ſhall cauſe their own Tongue to fall upon them,* his Curſe be upon us and our Children; and any Body might ſee there was a *furor divinus* upon them at their Deſtruction. Ver.

Ver. 10. *The Justifier shall rejoice in Jehovah and all those who are upright in Heart shall glory.*

Psalmlxv. *Hear the Prayer, Let all Flesh come unto thee.* דבר ענות *The Workers of the Mystery of Iniquity prevail over me; Till he was raised. Our Sins, (Soul and Body speak) thou wilt cover them. Blessed is he whom thou choosest and joinest thy self unto. He shall dwell in thy Courts. We (Soul and Body) shall be satisfied with the Goodness of thy House, the Holiness of thy Temple. God's Strength in the natural World, in fixing the Mountains and setting Bounds to the Waves of the Sea, Proofs that he can also restrain the Madness of the Gentiles, defeat the Devil's Policy in setting up Idolatry. The Church described as the Garden of God, emblematically or allegorically, Thy מעגליך Circulators, Light and Spirit which move in a Circle, drop Fatness, they drop it upon the Pastures of the Wilderness. Is not this the Heathen World? as Isaiah xxxv. 1. *The Wilderness and solitary Place shall be glad for them : And the Desert shall rejoice and blossom as a Rose, &c. to ver. 7.**

Psalmlxvi. *Speaking to the Church to praise God. Then ver. 10. Thou, O God, hast proved us, thou hast tried us as Silver is tried. David could not have stood this Trial: nor have undergone the Sufferings mentioned afterwards, nor could he have said — If I regard Iniquity in my Heart, let not the Lord hear me.*

Pſalm lxxvii. *To the Conqueror, בָּנֵנוּ for a Song, &c. The Aleim will have Mercy upon us, and bleſs us, and make his Face to ſhine upon us.* Chriſt in Conjunction with the Redeemed.

Pſalm lxxviii. *Let the Aleim ariſe.* The Meaning of the Word קום *ariſe* is eaſily ſeen from Deut. xiii. 1. 1 Kings iii. 12. et al. aſſuming and acting in the Character of a King, Prophet, Judge, or &c. So here let the Perſons Jehovah act as Aleim, perform what they have ſworn to do, ſave their Adherents, deſtroy their Enemies, and ſo on. Complete in Chriſt what had been typified, really deſtroy or conquer our great Enemies, Satan, Sin, Death, and the World. Ver. 6. *A Father of the Fatherleſs, and a Judge of the Widows, will the Aleim be by their Habitation the Holy One.* If God be the Father of Believers, and the Huſband of the Church, the Heathens who were at Chriſt's coming without God in the World, are the Fatherleſs ſpoken of; and the Churches among them, were then Widows; and judging them, is, I ſuppoſe, in the Senſe Rachel uſes the Expreſſion, Gen. xxx. 6. or xlix. 16. 1 Sam. ii. 10. And Rachel ſaid, *God hath judged me — And hath given me a Son: therefore ſhe called his Name Dan.* xlix. 16. *Dan ſhall judge his People.* Ver. 7. *The Aleim בְּרִיָּה מוֹשִׁיב bring home חַיִּים עוֹשֵׂי הַשָּׁלוֹם the Peace-Makers; he looſeth thoſe that are bound in Chains: But the Rebellious inhabit the parch'd Ground, ſo want the Gifts and Graces of the*
Holy

Holy Spirit, which are to the Soul, what Water is to the Ground. *Aleim in thy going forth before thy People, in thy March through the Wilderness, Selah.* The Wilderness is all along made comparative to this World, *The Earth trembles, the Heavens also drop, at the Presence of the Aleim; even Sinai itself trembles at the Presence of the Aleim, the Aleim of Israel.* All was to give away to Christianity, the Types, Sinai, as well as Heathenism. See Psalm xcvi. and Isaiah lxi. 2, 3. *The Lord gave the Word, great was the Company* המבשרות, Isaiah xl. 9, *Sion is called* המבשרת, so I suppose this is spoke of the Number of the Heathen Churches, who were to acknowledge, and celebrate the Incarnation of Christ. *בשר is Gospel and Flesh.*—*Leaders of Armies shall flee, they shall flee, and the Inhabitant of the House shall divide the Spoil: Though ye lye* בין שפתיים Judg. v. 16. *Deborah speaking to Reuben for not joining in the Battle says, why abidest thou* בין שפתיים, in their Habitations, without coming out to join Forces against the Enemy: If this relates to that, the Sense will be much what Christ says, Isaiah lxiii. 3. *I have troden the Wine-press alone, and of the People there was none with me.*—*Therefore mine own Arm brought Salvation unto me.* Though ye join not with me in the Battle, yet shall I be Conqueror, the Inhabitant of the House shall divide the Spoil, and *the Wings of the Dove shall be covered with Silver and her Feathers with Gold.* The Turtle, a Species of a Pigeon, is used for the Man Christ, Psal. lxxv. 19.

and *נֶחֱמָה* in the Canticles, is made to represent the Church, on Score of Innocence, I suppose, be which it will that is meant here, it is being covered with what Silver and Gold represented, viz. Light and Glory; such Comparisons are very common in Scripture.

Psaln lxi. The same Title as Psalm xlv. A Prayer for Salvation or Deliverance out of his Sufferings, and relates to the Crucifixion as ver. 21. *They gave me also Gall for my Meat, and in my Thirst, they gave me Vinegar to drink.* Which is applied in the Gospels, John xix. 28. Ver. 1. *Save me, O Aleim, for the Waters are come into my Body or Frame. I sink in deep מִיִּם Mire, where there is no Footing.* *יָדָה* the Root of *יָדָה* is to oppress, or bring a Person into Distress, and deep Mire where there is no firm Footing, gives the Idea of the Word: Plunging in such Ground, Waters overflowing, &c. are strong Metaphors to express Persecution, Affliction, and Suffering: The latter is very frequently used to this Purpose. Ver. 6, *Aleim thou knowest, takest notice of, אֵלֵימִי and אֲשָׁמוּתִי* (my Sufferings to satisfy for the Folly and Offences of Mankind) *my being made Sin and Guilt, they are not hid from thee.* This is the Ground of his Petitions for Mercy, Help, Comfort, &c. All depended on him, *so let not them that wait on thee Adon Jehovab אֲדֹנָיִךְ, be ashamed through me — for on thee (thy Account) I bear the Reproach — I have been a Stranger unto my Brethren — The Zeal of thine House hath eaten me up; and the Reproaches of them*

them that reproached thee, are fallen upon me. Prays to be delivered — ver. 14. *Deliver me out of the Mire — from them that bate me, and out of the deep Waters.* Then declares the Jews accursed, and calls for Vengeance, but not on that Generation he lived amongst, but those who perished with their City, as ver. 25. *Let their Habitation be desolate, and let none dwell in their Tents. For whom thou hast smitten they persecute, and add to the Grief, Sore, of thy Wounds, Wounds which thou hast made.* — Confession to succeed Sacrifice — The Poor in Spirit to be comforted — Heaven and Earth, and every Creature, to ascribe Glory to the Aleim, for the Salvation of the Church. *For the Aleim will save Sion — The Seed of his Servants shall possess it, and they that love his Name shall dwell therein.* This construes all the Prophecies about the Children of Israel, Judah, &c. possessing Jerusalem, Sion, &c. for ever, and dwelling in them; these Prophecies not relating to the Israel after the Flesh, but to those who love the Name Jehovah, by which they become the Israel of God.

Psalm lxx. To the C. To the B. לְזִמְרָה *to remind him.*

The Aleim to assist me, Jehovah to my Aid makes haste. — Thou Jehovah wilt make no tarrying.

Psalm lxxi. Goes on to the same Purpose, as the last, and contains Promises of Deliverance on a firm Faith. These Promises were the Ground

and Faith. Ver. 7. *I am as a Wonder*
 like ii. 34. A Sign which shall be
 — *Fling me not off in the Time* זקנה
 in the next Words, *When my Strength*
forfake me not. See Hof. vii. 9. Ver. 14.
trust continually, and be applying myself
thy Praise. — O Aleim, thou hast taught me
 my Youth, and hitherto I have declared
 thy wondrous Works, and also זקנה and שיבה,
 O Aleim, thou wilt not forsake me, until &c.
 speaking in Conjunction with Believers. So
 ver. 20. *Who hath shewn us great and sore*
Troubles, thou wilt return and revive us and
bring us up from (make us get above) תהמות *the*
Confusions of the Earth, Troubles of this World.

Psaln lxxii. To שלום, Peace, the Giver
 of Peace, as ξωη, Δυναμις, &c. are used in the
 New Testament.

Give thy Judgments, O Aleim, to the King,
 and thy Righteousness to the Son, the King.
 What follows can belong only to the eternal
 King, the Son of God; part of it was fulfilled
 when the wise Men offered their Gifts to Christ:
 And so our Church understands it. *Let the*
Mountains bring Peace to the People, Moun-
 tains were the Places of Worship at first insti-
 tuted by God, but then were used to idolatrous
 Uses, *and the Hills be for Righteousness.* Ver. 16.
Y^e Fruit thereof shall shake (the Romans
 expressed the weaving Motion of Corn by Hor-
 rum, as it is here) *like Lebanon's,* viz. like
 what grew on Lebanon; there Frankincense,
 and

and many sacred Herbs and Trees grew ; ויצאו
And his Flower, florem ejus, מוצר (from צר
 to pour out) *putting forth*, &c. *His Name shall
 be for ever.* So Psalm xcii. 9. *Before the Sun,
 shall his Name be manifested as a Son*, in a State of
 Subjection. See the Book, Note, p. 128. *And all
 Nations that bless him, shall be blessed in him, or
 bless themselves in him. Let all the Earth be filled
 with his Glory. Amen. Amen. The Prayers of
 David the Son of Jesse are complete.* That was
 the Completion of the Hopes of all Believers
 before Christ came ; that his Kingdom should
 be established ; that he should take Flesh, and
 fill the Earth with his Glory ; which relates to
 the Glory to be enjoy'd in the *new Earth*, as well
 as what Christians enjoy by Faith here, &c.
 The Expression doth not mean that this was his
 last Psalm, because Psalm lxxxvi. is titled תפלה
 לדוד *a Prayer of David* : And several others
 afterwards, are said to be לדוד, as the preceding
 ones are.

Psalm. lxxiii. A Psalm לאסף *To the Gatherer
 together* either of the Heathens, the stray Sheep,
 into the Church ; or of all Mankind at the last
 Day.

*Truly the Alcim are good to Israel, to the pure
 in Heart.*—Ver. 10. *Therefore shall he bring
 back his* הלו (הלו is to break to Pieces, so
 scatter the Parts of a Body into different Places)
*scattered People. But the Waters of a full Cup
 are wrung out to them, the Wicked, as Ps. lxxv.
 9. There is a Cup in the Hand of Jehovah, &c.*
 The

The Subject of the Psalm is the Prosperity of the Wicked here, and their final Judgment; and the final Reward of the Pure in Heart. And so it is of the next.

Psalm lxxiv. *That or he which giveth Knowledge* ידע. Pleads God's former Care over his Church, and prays for the Destruction of the Enemy. *O Aleim, how long dost thou forsake us, for ever shall thy Wrath burn against the Sheep of thy Pasture? Remember thy Congregation which thou purchased of old, this is much as, thy Kingdom come, and as the Souls under the Altar say, Rev. vi. 10. How long, O Lord, holy and true, dost thou not avenge, &c.* And while Believers lay under the Power of Death, or the Church is in a State of War, this might very well be said, — *Lift up* יעלה *to destroy him that triumphs, every wicked One that hath a Hatred* ביקר *against the Holy One.* מותוהו as he is speaking of the Temple, are the carved Works of the Temple, among which were the Cherubim. Examples of God's former Care of the Church, and rewarding those that persevered, and destroying those who did not; all applicable to the Christian State. — Ver. 10. *Give not to the wild Beasts the Body of thy* חור, *this is some Species of the Pigeon which was appointed as a Sacrifice, in Case of Poverty, instead of the Lamb: And Cant. ii. 12. among other Expressions taken from the Types of Christ, his coming is clearly express'd under this Word, The Voice of the Turtle is heard in our Land.*

Psalm

Pſalm. lxxv. To the Conqueror over Deſtruction a Pſalm, to the Gatherer. It is plain this Pſalm cannot belong to the *Aſaph*, 2 Chron. xxix. 30. or to a mere Man, by the ſecond and third Verſes, *when I ſhall take מועד, the ſet Time*, (but if ſpoken of the Place appointed, it is the Throne of Judgment) *I will judge uprightly. The Earth and all the Inhabitants thereof נכבד are corrupted: I bear up the Pillars of it.* And the laſt Verſe, *all the Horns of the Wicked will I cut off.* This hath no Relation to any Power given to a mere Man, to *Aſaph*, who is mention'd as a Seer, and who might perhaps write the Pſalm, as *David* did others; but plainly ſpeaks of the Judge of all the Earth.

Pſalm. lxxvi. To the Conqueror; for a Song, to the Gatherer.

In Judah are or ſhall be the Aleim known: His Name great in Iſrael. And his Tabernacle ſhall be in Salem and his dwelling Place in Sion. There breaks he the Arrows of the Bow, the Shield, and the Sword, and the Inſtrument of War.— from Heaven thou makeſt Judgment to be heard; the Earth ſhall ſee it, and be ſtill, when the Aleim עוֹלָם ariſe to Judgment, to ſave all the Meek of the Earth.

Pſalm lxxvii. To the Conqueror over יִצְחָק, to the Gatherer.

—In the Day of my Trouble, I ſeek the Lord, my Hands are ſpread out in Prayer, (as Luk. vi. 12. he continued all Night in Prayer to God,) by Night, and reſt not; my Body refuſes Comfort watch-

watching and fasting. *I will remember the Aleim, when I am troubled.* The Force and Import of the Word *Aleim* must be consider'd to shew the Meaning of the Expression here, as it must to shew the Consequence of our Saviour's Argument to prove the Resurrection of the Body from it, Mat. xxii. 32. — *I will remember נגנתי my Song in the Night.* The last Psalm is said to be for נגנת a Song, in which he is assured of being Conqueror at last. Then follow Examples of God's Power in preserving the Children of Israel, all which had Respect to him who was then in the Loins of the eldest of that Nation, as is plain from many Parts of Scripture, Hof. xi. 1. applied Mat. ii. 15. out of *Egypt* have I call'd my Son. And in the next Psalm the whole History of the Jews is epitomised, and call'd a Parable of Similitude.

Psalm lxxviii. *The Holy Spirit* under the Title of משיביל the Giver of Knowledge to the Gatherer.

Give Ear, O my People, to my Law: Incline your Ears to the Words of my Mouth. I will open my Mouth in משל a Proverb, Parable, and אבעיה declare חידות the Ænigma's, emblematical Parallels מני קדם of the Things of old. Then follows a Recapitulation of the Jewish History from their Deliverance out of *Egypt*, the rebellious Temper of the Jews first mention'd, I suppose to hint that something farther was intended than barely delivering that stubborn People out of Slavery, with an Addition that this was wrote
for

for Instruction to those that should come after to the latest Posterity, יור אחריו, to those on whom the Ends of the World should come, that they might not be rebellious as their Forefathers. The Reader is desired to take particular Notice that this Psalm is a Parable. The Question then is, of what is it a Parable; what Circumstances of those in the latter State (as the State of Christianity is all along call'd, in Contradistinction to the Typical State, which was the first State or Condition of the Church) to what Circumstances of the Christian State is this to be applied? Let any one read the Epistle to the Hebrews, and consider the seventh Chapter of Acts, with many other Parts of Scripture, and he will be under no great Difficulty to answer the Question; and this Psalm is a sufficient Authority for the Sense Mr. *H.* contends all the historical Psalms are to be taken in: For the Sense of משל see Ezek. xvii. 2, 3. xviii. 2. where both Words occur חור חידה put forth a Riddle, and משל speak a Parable, and Jud. xiv. 13, 16. I will put forth a Riddle, &c. Hab. ii. 6. join'd with משל a Parallel, Similitude or Comparison, and construed a taunting Proverb. Numb. xii. 8. it is opposed to מראה a Representation to the Eyes, in much the same Manner as Mark iv. 11.

Psalm xcv. Admonition to accept the Gospel and not stand out, as they did at the *Waters of Strife*, which made Christ swear they should not enter the Rest.

Psalm

Pſalm xcvi. *Sing to Jehovah* שיר נחמ, a *New Song*. Moses sung the old one.—*Bring* מנחה, instead of Beasts.—*Proclaim to the Gentiles*—*because he comes to judge the Earth*.

Pſalm xcvi. The Terror and Glory of his coming to save the Just.—*Light is sown* לזריר.—*Confess to a Memorial of his Holiness*.

Pſalm xcvi. An Exhortation to use all Sorts of Musick for Salvation. O Sing unto Jehovah a new Song, for he hath done marvellous Things: His right Hand, and the Arm of his Holy One hath gotten him Salvation.—His Mercy and Truth—He will judge the Earth with Justice, and the Nations in מישור. These are the grand Hints that the People should be judged right, and saved in Mercy and Justice by Holiness. There are innumerable Proofs in the Pſalms that this Salvation was for all the Earth, so against the Jews. They needed no Directions to sing or play or sound; these were settled mostly by the Law, or by David, at least the Manner.

Pſalm xcix.—*Dwelling in the Cherubim*.—*Let them confess to thy Name, to* גדול *magnified, terrifying, sanctified*—*worship at his Footstool* קדוש *sanctified*—(*bow yourselves to*) the Mount of his Holy One.

Pſalm c. A Psalm לתורה to the Confessor.

Shout to Jehovah, all the Earth—*because Jehovah himself is Aleim*—*And bless his Name because he is good, his Mercy is everlasting: and his Truth endures to all Generations*.

ci. To David, a Psalm. *I will sing of Mercy (Piety) and Judgment : Unto thee Jehovah will I sing. I will behave myself wisely in a perfect Way. O when wilt thou come unto me? I will walk with a perfect Heart within my House. I will set no wicked Thing before mine Eyes : I hate the Work of them that turn aside, it shall not cleave to me. A froward Heart shall depart from me, I will not know One wicked, &c.* These Actions of him, and what he would do to others suited not David.

cii. A Prayer לְעַנִּי for the Afflicted when he is over-whelm'd, and he shall pour out his Complaint before Jehovah. Christ's Sufferings.—Zion to be rebuilt—the Church shall praise יה, because he heard the groaning אָמַר of him bound, &c.

ciii. To David. The Soul of the Humanity—Bless Jehovah, O my Body—redeeming thy Life from the Pit—thy Youth shall be renew'd as an Eagle's.

Aleim implies the Whole; *Mercy* implies Offenders; *Truth* a Promise; *Promise* that he will be perfect, implies that necessary; *Redemption* implies Captivity: *Salvation*, lost.

civ. The Soul. Bless Jehovah, O my Body: Jehovah אֱלֹהִים — who coverest thyself with Light—Universal Rule and Providence—32. *I will sing unto Jehovah as long as I live : I will sing Praises unto my אֱלֹהִים fæderator בעוּרִי in instituting (me) יַעֲרֵב He will be mixed—*(see all the rest where this Word is misconstrued.)

cv. Con-

cv. *Confess to Jehovah; call upon his Name: Make known among the People* עֲלֵינוּ *his Deeds, Contrivances and Actions.*—Repeats all the Deliverance from Egypt. 15. *Touch not mine anointed; and do my Prophets no Harm.* He did these Things 42. because he remember'd the Word of his Holy One—the End was, *that they might keep his Statutes.*

cvi. *Praise ye* יִי. *Confess to Jehovah, for he is good—Remember me, Jehovah, with the Favour thou bearest unto thy People: O visit me with thy Salvation—We have sinned* חַטָּא *with our Fathers, they rebell'd, set up the Calf—Moses interceded. They changed the Cherubim, which the Apostle calls Cherubim of Glory, wherein was the Representation of the Trinity, of the Covenant and of the Glory, and immediate Presence, for the Similitude of an Ox without any of these—join'd to Baal-Peor, eat Sacrifices to the Dead—names Phineas who stopp'd the Plague — sacrificed their Children — were punish'd—return'd to Jehovah: he remember'd for them his Berith —* הוֹשִׁיעֵנו *Jehovah our Aleim, and gather us from among the Heathen.*

Pfalm. cvii. *Confess ye to Jehovah, for he is good, let the Redeem'd of Jehovah say, they whom he has redeem'd from the Hand of the Enemy — when in Distress they cried, he deliver'd and led them to their Habitation. A Number of strong Ideas; among the rest that of Men in a Storm at Sea — He turneth Rivers into a Wilderness,*

ness, &c. *The Wise will observe these Things, and understand the Mercies of Jehovah.*

cviii. שיר מור לדור — *I will sing and give Praise even כבודי. Awake הנבל and כנור: I will awake מומור. I will confess to thee Jehovah among the People, and אומר to thee among the Nations. — That thy Beloved may be deliver'd, save with thy right Hand and answer me. The A-
leim did speak by his Holy One. I will rejoice, I will divide Sechem. — Judah מחקקי — I will cast out my Shoe — give us Help from Trouble, for vain is the Help of Man. This demolisheth the Arians and the Pope.*

cix. *To the C. To David. My Fæderator and תחלת, — This is a perfect Complaint of the Humanity against the Jews, among whom Judas. — Their Name blotted out within a Generation. — Their Memory cut off from the Land — because they loved cursing rather than blessing. — Let this come upon those who spoke Evil against his Body — his Heart was wounded within him. — Save me Jehovah my Fæderator — in the Midst of Rubbim אהלנו, because he stood at the right Hand אביון of the Poor, to save from the Enemies of my Body.*

Psalms cx. *To David. מומור. Jehovah said לאדני sit &c. מטה of thy Strength, Jehovah will send out of Zion. Whether was this the Union; or the giving all Power from the Tomb? — The Dew of thy Birth — Jehovah hath sworn — The Destruction of the Jews, Empires, &c. He hath drunk of the Brook in the
A 2 Way.*

Way. If his Precepts be just, we should join in the Types, the Sacrament.

Psalms cxi. *Hallelujah* — His Work great, Glory, Decor, Justice, gracious, merciful — gives Prey — mindful of his Purifier — the Work of his Hands Verity and Judgment; faithful all his Precepts, done in Truth and Retribution. Sends Redemption to his People, commanded his Berith for ever. — תהלתו endureth for ever.

Psalms cxii. *Hallelujah.* Blessing to the Person, the Fearer of Jehovah. In his Commandments נדבך exceedingly. His Seed shall be נבון mighty upon Earth: The Generation of the Upright shall be blessed — Unto the Upright there ariseth a Light in Darkness: Gracious, merciful and just. The good Person sheweth Favour and lendeth: He guides his Affairs in Judgment. — He to be supported, and his Enemies ashamed or destroy'd

Psalms cxiii. *Hallelujah, Hallelu ye* Servants of Jehovah — let the Name of Jehovah be blessed at all Times and in all Places. Above all Nations, above the Names his Glory — who dwelleth on high, who humbleth himself to behold the Things in the Names and in the Earth, to raise the Poor out of the * Dust. — To give the Barren (Church) Children.

Psalms

* לך is often the Man Christ — one meek. Is not this the Resurrection? Raising his Body from the Dust: Raising

Psalms cxiv. In the Going of Israel from Egypt, — Mountains trembled (Mat. xxviii. 2.) and Waters went back. — Tremble thou Earth at the Presence of Adon, at the Presence of אֲדֹנָי of Jacob †. Converting the Rock (Jehovah) to a Lake of Water, and the Flint נֶחֱלָם to his Fountain of Waters.

Psalms cxv. Not unto us, Jehovah, not unto us, but unto thy Name give the Glory, for thy Mercy and for thy Truth's Sake. Why say the Heathen, where are their Aleim? Our Aleim are in the Names, and do what they will. Their's have Eyes and see not § — O Israel trust thou in Jehovah —

A a 2

be

לֵךְ from the Dust: lifting up אֲבִיָּן (another Title of him who had not whereon to lay his Head) from אֲשַׁפֵּת (Jer. v. 16. Something compared to a Sepulchre) that he may sit (in Judgment) with (as Head over, so Daniel Dan. ii. 48, 49. sat with, and Head over) the Princes &c.

† This shews the Intent of repeating the Circumstances attending the Children of *Israel* in *Egypt*, their coming out, being in the Wilderness, &c. in other Psalms as applicable to Christ, his Actions; the Church and the Circumstances or Manner of their Deliverance and so forth. The Mountains trembled, were removed from their Place, Waters fled before them — The whole Earth to tremble before Christ, all Nature submit to him, and be subservient to his great Designs of redeeming Man from Slavery, buying the Inheritance or rather paying off the Mortgage upon it, and putting them again in Possession. The Mountains, their Places of Worship, to totter, tremble before him: Waters, The Nations, *i. e.* Gentiles, to flee before him.

§ The Images as to Substance and Form were the same, or nearly so, on both Sides; both the Christians and the Worshipers of the material Powers represented the several Attributes of Power, Wisdom, Justice, &c. in their *Aleim* by Hands,

he will bless. The Names of the Names to Jehovah. — The Dead hallelu not Jehovah — we will bless Jah. Hallelu Jah.

Psalms cxvi. I have loved, because Jehovah heard my Voice, — the Snares of Death, the Grave, encompassed me — Deliver my Body. — Gracious Jehovah and just our Aleim — turn again my Body to thy Rest — I will walk before Jehovah in the Land of the Living. I said in חפז my Haste, all Men are Liars. Isa. lxiii. 1: צעה they construed Festinans. I will take, Levabo, the Cup of Salvation. — thou hast loosed my Bonds. I will sacrifice Confession. — I will pay my Vows unto Jehovah — in the Courts of the House of Jehovah in the Midst of Jerusalem. Hallelujah.

Psalms cxvii. Hallelu Jehovah, all ye Nations because גבר is over us ; his Mercy and the Truth of Jehovah endureth for ever. Hallelujah.

Psalms cxviii. Observe strictly the Application he makes of יה to himself. Confess to Jehovah,

Hands, Eyes, Nose, Ears, &c. in their Images : and as the Images of the Jews had the Presence in them — so spake with their Mouth, saw with their Eyes, smelt with their Nose, or as their Aleim perform'd those several Powers through the Image, the Heathen are challenged here to show a Presence in their Images, and as they could not, it is asserted to be the same Thing as if they had no other Object of Worship but the Images of Gold and Silver. The Aleim of whom they made those hieroglyphical Figures Representatives, not being able to exert any of those Faculties at Discretion, which the Hands, Eyes, Feet represented, and which the Aleim of Israel did on all proper Occasions.

be-

because he is good, because his Mercy endureth for ever — Out of Distress I called on Jah. — de angustia invocavi Jah: Exaudivit me in latitudine Jah. יהוה לי I will not fear what Man can do unto me. Directions to trust. — All Nations encompass me about; but in the Name of Jehovah I will destroy them. (כי Stands after, as if they encompassed him in the Name of Jehovah: The Pretence of the Jews —) Jah is my Strength, and my Song, and is become my Salvation. — I shall not die, but live, and declare the Works of Jah. — Open to me the Gates of the Just One; I will go into them, and will confess Jah. This is the Gate ליהוה, the Saints shall enter by him. — The Stone which the Builders refused — Blessed be he that cometh in the Name Jehovah. We have bless'd you out of the House of Jehovah (Christ) Al Jehovah, and he will shine on us; bind the Lamb with Cords, unto the Horns of the Altar. אלי Thou, and I will confess to thee; אלהי, I will exalt thee.

Psalms cxix. Blessed are the Perfect in the Way, who walk in the Law of Jehovah — thou hast commanded us to keep thy Precepts diligently. O that my Ways were directed to keep thy Statutes. So on between two, one praying that the other would assist him, and asserting in all the Manners that can be express'd that he has done, will do, &c. his Part, in Mind, with Delight and Assiduity; in Action, with Resolution and Perseverance, to Perfection. — 39. Turn away my Reproach which I fear. 49. Charges Jehovah with a special Promise to him.

51. *The Proud have had me greatly in Derision.*
 56. *This I had because I kept thy Precepts. My Portion, Jehovah, I said (it was, or should be) to keep thy Words.* 61. *The Bands of the Wicked עוֹדֵי are like the delicious Prey to me; if of the Root עֵד, are instituted, appointed to me.* 70. שְׂעֻסְעוֹתִי *I delight in thy Law.* 74. *They that fear thee will see me and be glad: Because I have hoped in thy Word. I know, Jehovah, that thy Judgments are Righteousness, and that thou in Faithfulness hast afflicted me.* 84. *How many are the Days of thy Servant? When wilt thou execute Judgment on them that persecute me? Complaints against them.* 94. *I am thine, O save me.* 99. *Wiser than my Teachers, Elders, &c. because I have meditated on thy Precepts and kept thy Law.* 102. *I have not departed from thy Judgments: for thou hast taught me.* 106. *I have sworn, and אֶקִּימָה to keep the Judgments of thy just One.* 113. *I hate מַעֲשֵׂי־לֵב Inventions, Imaginations, but thy Law do I love.* 115. *I will keep the Commandments אֱלֹהִי.* 122. עֵרֵב *be Surety for (mix with) thy Servant לַעֲבוֹד for good.* 135. *Make thy Face to shine in thy Servant.* 152. קִדְמָה *the Precedent of thy Institutions I have known, thou hast founded them for ever.* 154. *Plead my Cause and redeem me.* 169. *According to thy Word give me Understanding, &c. All prove the Covenant.* 175. *Let my Body live. — I have wander'd like a Lamb.*

Psalm cxx. שִׁיר חֲמֵלוֹת. Jer. xlviii. 35. מַעֲלֵה a Sacrificer. l. 9. Goer up. Ezek. xi.

5. מעלות *Ascensiones Spiritus vestri*. xl. In his Temple, 26, 31. Steps, Stairs. The Jews talk of Stairs where this was sung. They had no Temple, so no Stairs in *David's* Time. There were Steps or Ascents to *Mount Olivet*, to the City of *David*, to the Sepulchre, to the Throne: And if it be allowed that he could foresee Steps; if there were any, there should have been Directions to sing them there, or there would have been על before Stairs. I doubt this and those Traditions from *Sinai* have the same Authors. Neh. ix. 4. מלח Pulpit of the Levites, they make it Plural. The rest of or the other Titles are not where they were to be sung, but to whom and what about. The Temple being set on a Mountain on high, and the Steps to it, if any, however Ascent, was all typical. (מלח they make a Root, is Prævaricatio) *Ascensions* of the second and third Persons to *David*. 1 Par. xvii. 17. and hast regarded me according to חור the Estate of a Man המעלה *Jehovah Aleim*. Qu. Ascension from the Grave and from the Earth. They say they sung these at the Jubilee.

To *Jehovah in strict Union* י with me, *Jehovah* was in him,—to another, Ver. 4. *What shall be given unto thee* — *Who is me that I sojourn* כשר the Drawer *, Attractor (*Brix. Muscovy Barbarians*) (I have dwelt in the Tents of קדר black, Son of *Ishmael*, Arabia Petrea, See *Brix.* takes these

* The Word is often applied to drawing a Party after one, See Jud. iv. 6. Cant. i. 4. &c.

Nomades for a Figure borrowed to express the *Jews*.

Psal. cxxi. *A Song of Degrees.* The first says, *I will lift up my Eyes unto the Mountains,* — then to another, *he will not suffer thy Foot to be moved* — *by Day the Shemosh shall not smite thee* — *from all Evil shall he preserve thy Body.*

Psal. cxxii. *A Song of Degrees,* ידוד. *I was glad when they said unto me, let us go into the Beth Jehovah. Our Feet were standing in thy Gates, O Jerusalem. The City put for Believers. — For my Brethren and my Companions Sake, I will speak Peace unto thee. Because of the House of Jehovah our Aleim I will seek to do thee Good.*

Psal. cxxiii. *A Song of Degrees.* *Unto thee lift I up thine Eyes* יישובי *The Dwellers in the Names. Behold, as the Eyes of Servants look unto the Hand of their Masters — So our Eyes wait on Jehovah our Aleim (all Plural) until he have Mercy on us — because we have suffered, &c.*

Psal. cxxiv. *A Song of Degrees, to David.* *Soul and Body. But for Jehovah who was* ילל *to us, may Israel now say, they had swallowed us up — the Waters had overwhelmed us — our Body is escaped as a Bird out of the Net of the Fowlers; the Net is broken and we are delivered. Soul and Body or Him and Believers. Resurrection. Joh. iii. 11. Christ says, we speak what we do know, and testify what we have seen, and ye receive not our Witness. (Then distinctly)*
If

If I have told you earthly Things (which the one could tell) and ye believe not, how shall ye believe if I (which the other could tell) tell you of heavenly Things? There are other Instances where the Persons in Christ speak jointly and separately. John iii. 31. speaks of one.

Psal. cxxv. A Song of Degrees; They that trust in Jehovah shall be as Mount Sion. Jerusalem shall not be moved, it shall be inhabited for ever. The Mountains are round about her, and Jehovah round about his People, from henceforth even for ever. For the Rod of the Wicked shall not rest upon the Lot of the Righteous: lest, &c. — Do good, Jehovah, unto the Good, and upright in their Hearts; as for such as turn aside — destroy.

Psal. cxxvi. A Song of D. When Jehovah turned again the Captivity of Sion, we were like them that dream. Then was our Mouth filled with Laughter, and our Tongue with Singing: Then said they among the Heathen — turn again our Captivity, Jehovah, as the Streams in the South. They that sow in Tears, shall reap רנה with shouting. This shews what return from Captivity is, and what Præconia or Shoutings.

*Psal. cxxvii. A Song of D. To Solomon *. If Jehovah build not the House, in vain its Builders*

* The Temple was the Type of Christ's Body, which would have been built to little Purpose had not Jehovah built the Antitype. And this is a Promise that he would do it,
Ver.

Builders labour in it.—So Keepers of the City
 —So Risers early and late Sitters up, eating
 the Bread of Images. So he gives לִידְיוֹ Sleep.
 Lo, Children are an Heritage of Jehovah.——
 The Blessing of the Man, &c.

Psal. cxxviii. Borrowed Ideas of the true
 House, City, Family, &c.

Psal. cxxix. *A Song of D. Greatly have they
 afflicted me from my Youth, may Israel now say.—
 Jehovah the Maker just hath cut asunder the Cords
 of the Wicked.—they shall be as the Grass, &c.*

Psal. cxxx. *A Song of D. Out of the DEPTHS
 have I cried unto thee Jehovah. Adoni, bear my
 Voice: Let thine Ears be attentive to the Voice
 of my Supplications. If thou Jah Adoni אֲדֹנָי
 keepest Iniquities: Who shall stand? But there
 is חַסְדִּיךָ Pardon by Expiation: That thou
 mayst be feared. I wait for Jehovah——my
 Body to Adoni, more than they which watch for
 the Morning. So Israel to expect Redemption.*

Ver. 2. *It is in vain for you to rise up early, to sit up late* (is
 not this the Morning and Evening Sacrifice, or is it Dili-
 gence only described as being early and late at a Thing is used
 with us, and the Words which signify Morning in Hebrew,
 signify Diligence) eating the Bread עֲצָבִים of Sorrows,
 is this the Shew-bread, and Parts of the Sacrifices which
 represented the Sufferings? לֶחֶם is the Support the Merits
 of Christ purchased for us; that seems to be the Sense be-
 cause it follows בְּלֹא יִתֵּן he will lay לִידְיוֹ on his be-
 loved one שָׂנֵא the Wrath. So the Types were to cease, the
 עֲצָבִים לֶחֶם would serve them in no Stead. Ver. 3. Chil-
 dren, regenerated Ones.

This

This is plain of the Resurrection, so plain that Soul and Body are Actors.

Psal. cxxxix. Song of D. לירד. *Jehovah my Heart is not haughty; the Humility of his Body like a weaned Child upon its Mother. Hence none could enter the Kingdom of Heaven till he became such.*

Psal. cxxxii. *A Song of D. † Remember, Jehovah, David and all his Afflictions: How he swore to Jehovah, (the Covenant) and vowed to the mighty One of Jacob, (David made no such Oath nor Vow.) Surely I will not come into the Tabernacle of my House, nor go up into my Bed—until I find out—Lo, we heard of it at Ephrata *—We (who?) will go into—we (who?) will worship—arise, Jehovah, into thy Rest †: Thou and the Ark of thy Strength.*
Let

† Psal. cxxxii. A Song הַמַּעֲלוֹת of the Steps towards Perfections. מַעֲלָה is used in this Sense, Deut. xxviii. 13. the Lord shall make thee Head and not Tail, and thou shalt be לִמְעָלָה going on to Perfection, or, going on successfully.

* There the Man Christ, the Temple of God was born, Mich. v. 2. and thou *Bethleem Ephrata*, &c.

† *Arise into thy מנוחת resting Place, Jehovah, thou and the Ark of thy Strength.* When the Ark marched before the Children of Israel to find out a resting Place, it is recorded that Moses said, Numb. x. 36. Rise up Jehovah, and let thy Enemies be scattered: and when it rested, he said, return, or bring back רַבְבוֹת אֲלֵפֵי the many Thousands of Israel. And at the Dedication of the Temple, 2 Chron. vi. 41. When the Emblems were placed in the Church, Solomon said, arise Jehovah Aleim into

Let thy Priests be clothed with Righteousness——for thy Servant David's Sake (who is this spoke to? and who is meant by David) Turn not away the Face of thy Anointed. Who is the Anointed? Jehovah hath sworn to David——on thy Throne——if thy Sons keep my Purification——chosen Sion, the Place of his Sons.——I will satisfy her Poor with Bread. And I will clothe her Priests with Salvation. There will I make the Horn of David to bud. I have ordained a Lamp for mine Anointed——his Crown shall flourish.

Pfal. cxxxiii. A Song of D. To David. How good——for Brethren to dwell together, its like the good Oil upon Aaron's Head and Beard, the Idea of separated to Love as Christ was to Holiness, to Death. As the Dew of חרמון, as that which descends upon the Mountains of Zion. (Hermon is a real Mountain, but it is a borrowed Comparison, it is Anathema, consecrated, cut off.) For

into thy resting Place, thou and the Ark of thy Strength, &c. as above; it appears from Ver. 13, and 14 of this Psalm, that the Church is the resting Place: Jehovah Aleim's coming there, is 2 Chron. vi. 41. the Presence attending the Emblems; what that Presence did there was really to be completed in Christ, so in the Christian Church; this is therefore a predictive Declaration that the Covenant should be performed, and the Aleim really dwell with Men; as one of the Persons did in Christ and another was on him without Measure; and they have promised to be with the Church to the End of the World: The Beginning of the *lxviii*th Psalm is much to the same Purpose as this.

there

*There Jehovah hath commanded the very Blessing,
Lives for evermore.*

Pfal. cxxxiv. *A Song of D. Bless Jehovah,
all Servants of Jehovah standing in the House
of Jehovah in the Nights: Lift up your Hands
to יקרא and bless Jehovah. Jehovah who made
Heaven and Earth will bless thee (who ?) out of
Zion.*

Pfal. cxxxv. *Hallelujah, Hallelu ye Servants
of Jehovah — ye who stand in the House of
Jehovah (Priests) in the Courts of the House of
our Aleim. Hallelu Jah, because Jehovah is
good — for Jah hath chosen Jacob to himself
— I know that Jehovah is great — does
what he will in Heaven and Earth (borrowed
Ideas, Examples in the second Causes, in E-
gypt, in Canaan, does Judgment for his Peo-
ple, and upon his Servants יתנחם, comforts
himself. (So Jehovah hath sworn and will not
ינחם be comforted, thou art a Priest, &c. This
Idea is to Sense as if a Man had sworn to sacri-
fice his beloved Son, and sorrowed for him and
would not break his Oath nor be comforted.)
The Images of the Gentiles, Silver and Gold —
House of Israel bless Jehovah — Blessed Jeho-
vah out of Zion, which dwelleth at Jerusalem,
Hallelujah.*

Pfal. cxxxvi. *Confess to Jehovah, for he is
good, for his Mercy endureth for ever. —
לאלהי האדני — לאדני האדני Who does great
Wonders — Formation, Deliverance out
of*

of Egypt — Slew great Kings and gave Possession.

Pfal. cxxxvii. *By the Rivers of Babel we sat down and wept, and remembered Zion (the State Man fell from and were to recover, and the Captivity they were in) we hanged our Harps upon the Willows * — How shall we sing the Lord's Song in a strange Land (as mourning is a Sign of Captivity, Grief, &c. so singing or playing is a Mark of Freedom, Joy, &c. so not to sing whilst Captives.) — Remember Jehovah the Sons of אדום, the bloodied One, in the Day of Jerusalem, saying down with it — Daughter of Babel, who art to be destroyed, they shall be blessed who repay thee — and dash thy little Ones against the Stones.*

Pfal. cxxxviii. *To David. The Soul. I will confess to Thee (David) with my whole Heart; before the Aleim will I sing Praise unto Thee. I will worship in היכל the Tabernacle קדש (or else the Humanity who really kneeled in the Temple) and confess to thy Name for thy loving Kindness, and for thy Truth: For thou hast magnified above all Things thy Name, thy Word. In the Day that I called thou heardest me, and thou strengtbenest me in my Body with Fortitude. Confession shall be made to thee Jehovah*

* V. 3. They that had carried us away Captives required of us a Song, and תוללנו שמחה our Exultations of Joy, or joyful Exultations, from תלה to exalt, lift up or suspend, hang on high: the ל is doubled as in other Words; hence Tol, lol, in Singing.

by all the Kings of the Earth, because they shall bear the Discourses of thy Mouth — Though Jehovah be high, yet hath he Respect unto the lowly — Tho' I walk in the midst of Trouble, thou wilt revive me, thou shalt stretch forth thine Hand against the Wrath of mine Enemies — Jehovah עזר for me ; the fullest Psalm.

*Pfal. cxxxix. To the Conqueror. To David. A Psalm. Jehovah thou hast searched me and known me. Thou knowest my down sitting and mine up rising — future Tense all along, Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? — thou hast possessed my Reins ; תסכני, future, in my Mother's Womb : I will confess to thee, for I am fearfully and wonderfully made (he was not made after the common Manner but miraculously) and that my Soul knows right well. My Substance was not hid from thee — אל how great is the Sum of them, (Chapters in his Book) — When I awake I am still with thee. Wilt not thou slay the Wicked — who ימרוך (א * dropped) will say thee לומה thy Enemies are lifted up in vain ; shall not I hate, Jehovah, the Haters of thee. — Search me אל, and know my Heart, and see there be not any Way of Sorrow in me, but lead me in the Way Seculi.*

Pfal. cxl. To the Conqueror מומוך To David. Deliver me Jehovah from the Man of Evil,

* ימרוך who rebel against thee לומה wickedly, from מר rebel, disobedient.

from

from the Man of Iniquity preserve me; because they have thought Evil in their Heart; every Day they gathered them to War. They wet their Tongues as a Serpent, used all Efforts against him — I said to Jehovah אלהי thou; hear, Jehovah, the Voice of my Supplications — Thou hast covered my Head in the Day of Battle. — The wicked, &c. put them into the Fire of Hell — Saints dwell in thy Presence.

Psal. cxli. מומוך To David. Jehovah, I cry unto thee, make Haste יי unto me; give Ear unto my Voice when I cry unto thee. Let my Prayer be directed before thee as Incense; the lifting up of mine Hands as the Evening Sacrifice. Put a Guard upon my Mouth, and keep the Door of my Lips. Let not my Heart decline to any evil Thing, to contrive Contrivances in Wickedness with Men working Iniquity, and let me not eat of their Delicacies. — Let their Judges be overthrown in stony Places, — our Bones are scattered at the שאול Grave's Mouth, as when one cutteth and cleaveth Wood upon the Earth. But mine Eyes are unto thee Jehovah Adoni; in thee is my Trust, empty not out my Body. Keep me from the Snare which they have laid for me, and from the Gins of the Workers of Iniquity. Let them fall into their Nets of Wickedness, אובי ער whilst I escape them.

Psal. cxlii. משביל To David when he was in סערה the Cave (a Cave to bury in) a Prayer. (Psal. lvii. 1. When he fled from Saul in

in the Cave. In this, Saul must be personal, the Devil, who is never satisfied.) *I will cry unto Jehovah with my Voice, I will make Supplication. I will pour out, &c. when my Spirit (Breath) is overwhelmed within me, thou knowest my Path — my Portion is in the Land of the Living. — Bring out my Body from clausurâ (Confinement) the Righteous shall compass me about : For thou תמל (the Idea is taken from a Mother who has had Milk given and repays it to her Children) shalt deal bountifully with me.*

Psal. cxliii. מנצח. To David. *Jehovah hear my Prayer, and give Ear to my Supplications. In thy Truth hear me in thy Righteousness : And enter not into Judgment with thy Servant ; for in thy Sight shall no Man living be justified*.* (Require it not of him because all would not come in) *because the Enemy persecutes my Body — and my Spirit is overwhelmed within me : My Heart within me is desolate. I remember the Days of old ; I meditated on all thy Works —* He pleads what he has done — *prays again, Hear me, Jehovah, my Spirit faileth : Hide not thy Face from me ; and if I be compared to those who go down into בור the Pit. — Teach me to do thy Will, because thou art אלהי. Thy good Spirit shall lead me into the Land of Uprightness. For thy Name's Sake Jehovah revive me ; in thy Righteousness bring my Body out of Trouble:*

* Tho' all Men living shall not be justified.

of all Things, keeping Verity, who executes Judgment for the Oppressed, which giveth Food to the Hungry. Jehovah looseth the Prisoners (Isa. lxi. 1. Luk. iv. 18.) openeth the Eyes of the Blind, and all the rest. — Jehovah shall reign for ever : Thy Aleim, O Zion, unto all Generations. Hallelujah.

Psal. cxlviii. Hallelujah because he is good, sing to our Aleim for נעים it is pleasant. Praise is comely. Jehovah is building up Jerusalem : He will gather together the Out-casts of Israel (all borrowed) he healeth the broken in Heart, and bindeth up their Wounds. — Instances of Power and Wisdom — Jehovah lifteth up the Meek : He casteth the Wicked down to the Ground. Sing unto Jehovah in Confession : Sing Praise upon the Harp unto our Aleim, Benignity here — delights not in the Strength of a Horse, nor in Legs of Man ; he delights in those who fear him and expect his Mercy. 12. שבח Jerusalem (1 Par. xvi. 35. that we may שבח glory in תהלתו, where the one is the Act of Man, the other the Act of Jehovah, see other Instances, in the Root הלל, &c.) thy Aleim, O Zion, because he strengthens the Bars of thy Gates, spiritual. Who maketh thy Border Peace — he sends forth his Word on Earth : His Word (the Gospel) runneth very swiftly. He giveth Snow — (before the Light of Christ, and Waters of the Spirit came) the Winter State of the World — Who can stand before his Cold ? When his Warmth by Light is withdrawn. He will send
out

out his Word and melt them. Without the Assistance of Light the Waters are frozen and are of no Use in Vegetation. His Wind shall blow, and the Waters shall flow.——Gives his Statutes unto Israel. So to the true Israel. Nations knew them not.

Psal. cxlviii. Hallelujah. Hallu Jehovah from the Heavens. Praise him in the Heights. Praise ye him all his Agents, so all inanimate Things, Ver. 7. Ye Dragons and all Deep (Dragons are the Passages or crooked Windings, creeping of the Waters or Swallows from their Voraciousness. All sensible Beings——because his Name is exalted in him alone: His Glory is above (upon) the Earth and the Names. He also exalteth the Horn of his People: תהלת to all his Saints, to the Children of Israel, the People קרבו near to him. Hallelujah.

Psal. cxlix. Hallelujah. Sing to Jehovah a new Song, תהלתו his Praise in the Congregation of Saints. Let Israel rejoice in his Makers: Let the Sons of Sion exult in their King. Let them praise his Name in the Dance; let them sing Praises unto him with the Timbrel and Harp; because Jehovah is delighted in his People: He will beautify the Meek with Salvation. Let חסידים be joyful in Glory. Let them shout upon their Beds (Resurrection) רוממות (Ascension) Exaltationes אל in their Mouth, and a two-edged Sword (Gospel) in their Hand; to execute Vengeance upon the Heathen —— to bind their Kings in